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RELIGIONS IN DIALOGUE:

Cooperation in intercultural and interreligious care and counselling

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30th International Seminar on Intercultural and Interreligious Pastoral Care and Counselling

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The fact that the *dialogue and encounters of religions*, faith systems and worldviews is becoming more and more urgent in our time both locally and globally is beyond doubt. Religious and ideological pluralism challenges us to get to know other people and their sets of meaning and how they see and interpret life and the world. In listening to and sharing with each other, we can reduce fear of each other, clarify our own identity and create spaces for dialogue in the diversity of opinions and religious convictions. This process demands on a common equal, respectful and critical exchange, which makes clear the love of one's own faith and conviction, recognizes other attitudes and rediscovers differences and similarities in encounter. "Religions in dialogue" is always conversation and communication between physical persons. Religion or certain attitudes become alive only when people transform their convictions and values into action and behaviour.

The theme of this seminar is *"Religions in Dialogue: Cooperation in intercultural and interreligious care and counselling".* As the title says, it is about sharing different religious and worldviews regarding *caring for people* with their physical, psychological and spiritual needs. *Practice*, *education* and *research* in care and counselling will be explored in the context of faith and society. We will consider what resources we have in our faiths, what we can love in our religions and how we can inspire each other to be on the side of humanity. Christian, Jewish and Islamic pastoral care with their different foundations and practices will be the focus, but other helpful approaches will be given as much space as possible.

Introduction

In this issue of the SIPCC Magazine "Intercultural Pastoral Care and Counselling" the essays and reflections from the seminar are documented in PART I. As one can read the contributions come from very different sides. During the preparation, we did not give any guidelines in order to give them the freedom to present their specific point of view. However, the dialogue should be stimulated by reflections from people of other religions. It is up to the readers to decide whether this has been successful or not.

Professor Susanne Heine of the Protestant Theological Faculty in Vienna started the Seminar with a journey through the history of Christian pastoral care, which for centuries was connected with sin, confession and church discipline. Pastoral care received a new orientation through the findings of psychology and other human sciences, which made clear that faith is unavailable and pastoral care lives from interpersonal relationships. From here she sees possibilities to develop interreligious pastoral care.

Rabbi Daniel Smith from London emphasizes in his reflections from a Jewish point of view the importance of refraining from moral judgement in care and counselling, especially towards people with different sexual orientations.

Professor Cemal Tosun from Ankara, Turkey, a Muslim theologian and religious educator, distances himself from a Christian understanding of pastoral care based on sin and confession, but can then describe pastoral care as spiritual interpersonal help aimed at strengthening hearts, and the heart encompasses reason and feelings.

After a Christian introduction, a Jewish voice was spoken. *Dr. Willy Weisz* from Vienna, who is actively involved in hospital pastoral care, dealt with refugees and other strangers from a biblical point of view. The Bible paints a differentiated picture of strangers and is not stereotyping them. There are strangers as "idolaters" who become dangerous for the people of Israel, and strangers who live together with Israelites and are respected. In any case, G'd loves strangers and cares for them, because they live in difficult life situations.

Professor Dr. Abdelmalek Hibaoui of the University of Tübingen, Germany, who holds a chair for Islamic pastoral care, responded to these remarks. He underlines that in Islam foreigners have the same rights and duties as Muslims and points out that charity is an essential part of Islam. Believing in God and doing good belong together indissolubly.

Professor *Dr. Abdullah Takim* of the Islamic Theological Institute of the University of Vienna ties in with this in his lecture on "Healing and Salvation for Body and Soul from an Islamic Perspective". For Islam, Abdullah Takim explains, the holistic view of humans is nourished by the understanding of healing, salvation and the sacred - i.e. submission to the omnipotence of God. Illness is understood as a test that aims at the perfection of humans and wants to lead

them to God. Care for body and soul is the responsibility of human beings. Visiting the sick is the duty of Muslims. With short explanations on Muslim hospital and prison pastoral care the author gives concrete hints how pastoral care can and should look like in these areas.

Once again, *Dr. Willy Weisz* has the floor of reflections on the lecture by Prof. Takim. Dr. Weisz also underlines the importance of the visit to the sick, which is justified by the visit of the three men after the circumcision of Abraham (Gen. 18,1). But he sees a difference to Islam in the fact that illness is not seen as a test to reach perfection. Since human life is holy, which is founded by being created in the image of G'd, it is extremely worthy of protection and therefore everything must be done to maintain or restore health.

Dr. Miriam Szőkeová, a theologian from the Czech Republic, who has worked as a hospital pastor for a long time and now works in the diaconia, deals in her reflections on healing and salvation from a Christian perspective above all with prayer as communication with God. It is only through prayer that it is possible to find out whether illness has a good effect on people, whether there is a destructive power behind it or whether it remains a mystery. In any case, the Christian community is called to visit the sick and pray with them.

In PART II, *Professor Daniel Johannes Louw*, a world-renowned practical theologian and pastoral psychologist from South Africa, who is also a member of the Academic Network of SIPCC, provided us with two contributions that were not presented but are closely related to our Seminar theme. There are comments on intercultural and interreligious dialogue in pastoral care that lead to "*interpathic*" pastoral care and an essay on holistic healing and helping. Daniel Louw develops a hermeneutic for intercultural and interreligious pastoral care from a holistic spiritual anthropology.

Many thanks to all authors for their cooperation. Many thanks also go to Sabine Temme, who allowed us to use photos from the Seminar in this issue. The copyright of the pictures is with her.

Translations were done with DeepL.com and revised by Joan Brüggemeier and me.

Helmut Weiss

With all my Heart for the People
Pastoral Care and crisis management from a Christian perspective

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Abstract

For centuries pastoral care was associated with sin, confession and discipline. In addition to official procedures, the private conversation arose, which partly became sacramental penance (Roman Church), partly remained private (Reformation). From the end of the 19th century on, scientific psychology brought about a fundamental change, allowing the pastoral ministers to refine their knowledge of human nature and to perceive innocent crises. Since faith is given unavailable, pastoral care has renounced wanting to convey faith. In interfaith dialogue, which respects the certainty of faith of the participants, pastoral concepts can be developed that correspond to the respective self-understanding.

1. The pure Community

The call to conversion runs like a thread through the whole Bible, and is central to the preaching of Jesus, too. Human beings should realize that they are on the wrong path if they do not listen to God's directive and guidance which will end up in not only harming others but also themselves. All those who actually realize in their hearts that they are going astray feel shame and remorse. But for that to happen, the heart must be free from excuses and self-justification, and this may become possible through trust in the mercy of God and in his promise of forgiveness. Therefore, the sentence handed down from Jesus combines both: "Repent and

believe in the gospel" (Mark 1:15).[1] Realizing, feeling and trusting go together and may result in a new life.

Those who took the call to conversion to their heart, and were ready to follow Jesus became Christians. Thus, the Christian life began with a conversion which could not be repeated. Still in the 80ies/90ies of the first century, the letter to the Hebrews states: "For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance" (Hebr 6:4-6).

Baptism introduced converts into the Christian community which was supposed to be a public sign of a new life differing from the evil world outside: "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you" (Mt 20:25). What a Christian community should look like is portrayed by the Acts of the Apostles: "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them all, as any had need." They were peaceful and praised God (Acts 2:42-46).

But life in the first Christian communities was not as ideal as depicted in this narrative. There was a lot of strife—in Antioch or Corinth between different rivalling parties, as the epistles of the apostle Paul show. Anyone who seeks the word "pastoral care" in the Bible will not be successful, because at that time the emphasis lay on the purity of the community. This required that the individual members kept themselves free from sin, above all by not falling away from their faith, by not murdering or committing adultery. In the case that somebody became guilty the community had the authority to correct or to expel. According to Matthew the first step was an exhortation in brotherly confidence; if not successful witnesses were called in order to move the culprit to confess his or her sins. If again to no avail, the whole community became involved. If the culprit did not listen to the community, he (or she) was expelled (Mt 18:15-17).

In Corinth, Paul expelled a man for having had sexual intercourse with his stepmother. Paul distinguishes between those outside and those within the community, because the Christians would have to "go out of the world" if they wanted to avoid contact with sinners. However, within the community stricter rules applied: "But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one" With the verbal

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[1] All quotations from the Bible: English Standard Version.

image of the leaven which leavens the whole lump, Paul gives a warning and stresses the community's authority to ensure its purity while God will judge those outside (1Cor 5:9-13).

Such strict rules could not be sustained. In the second century, the Latin Church Father *Tertullian* pleaded, in case of transgression, for the possibility of a second and final conversion. However, that had to be performed as a public penitence in front of the congregation with a public confession, with palpable penances (*satisfactio*), and a temporary exclusion from the sacrament. But Tertullian already knew about the problematic aspects of this practice: because people fear their public exposure, and the scornful looks of fellow Christians violating their sense of honour, they prefer keeping their faults to themselves.[2] Such was obviously the case, otherwise Tertullian would not have written about it. This raises the question of whether there ever can be a "pure community" at all. In any case, such a community did not exist when in the 4th century Christianity was on the way of becoming a state religion. In a Christian state, Christian communities did no longer constitute an alternative way of life, and the practice of excommunication became the means of persecuting people of believes differing from the Christian creed by a powerful universal church.

What we today understand by pastoral care is summed up by *Jürgen Ziemer* in two sentences: Pastoral care is "understood as a communicative process of interpersonal help aiming at strengthening faith and life. As a rule, this process takes place between two persons, one actor ready to help, and one recipient in need of help."[3] The biblical tradition does not know this kind of care because of focusing on guilt, admonition and church discipline.[4] During the further tradition, however, other forms of care for the soul were developed.

2. Caring for the soul

According to biblical findings, body and mind-soul are connected with each other and not dualistically opposed to one another. But with few lines in the New Testament the soul is specifically addressed.[5] In the context of persecutions, Matthew states: "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell" (Mt 10:28). And the first letter to Peter speaks of "obtaining the outcome of your faith,

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[2] *Tertullian*, De paenitentia: VII, 2.10; and: De pudicitia: IX, 1-4; X, 1.4-5, in: Heinrich Karpp (Hg.), Die Busse. Quellen zur Entstehung des altkirchlichen Bußwesens (The penitential system in the ancient church), Zürich 1969; vgl. Ingrid Goldhahn-Müller, Die Grenze der Gemeinde. Studien zum Problem der Zweiten Buße im Neuen Testament und unter Berücksichtigung der Entwicklung im 2. Jh. bis Tertullian (Studies in the problem of the second conversion in the New Testament up to the 2nd century and Tertullian), Göttingen 1989.
[3] Translated from: *Jürgen Ziemer*, Seelsorgelehre (Theory of pastoral care). Eine Einführung für Studium und Praxis, Göttingen 2000, 44.
[4] In Matthew 18, too, the confidential conversation aims at calling the sinner to confess (*hýpage élegxon*).
[5] In some New Testament texts, the Greek word *psyché* can be translated with "life", but not in the sections quoted.

the salvation of your souls" (1Petr 1:9), and of "the passions of the flesh, which wage war against your soul" (1Petr 2:11).

The care for one's own soul is at the centre of the writings of *Clement of Alexandria*, a Greek Father of the Eastern Church and contemporary of Tertullian. Clement, head of the catechetical school in Alexandria, supported the second conversion, but went beyond the official penitential procedure. As a scholar familiar with Greek philosophy, he valued the mind-soul as the supreme in all human beings, which thus is receptive to the divine. But this soul needs nurturing in order not to wither away under immoderate ambition and pursuit of wealth while forgetting to search for insights into the truth of God. Clement does not preach a withdrawal from the world but fosters the principle of moderation and prudence, which he was familiar with by having had studied Aristotle and the philosophy of the Stoics.

For Clement, the soul is always at risk, and can be damaged by passions and misconduct. Therefore, human beings should know themselves, and perceive that they were created for the relationship with God. Clement called on the Christians: recognize "for what you were born, and whose image you are; and what is your essence, and what your creation, and what your relation to God".[6] At the same time people should be aware of God's care that is his philanthropy, love and mercy. According to Clement, God's care is realized through Christ, through the divine Logos, who acts as an educator or physician to educate and heal the damaged soul. In his writing "The Instructor" he says: "As, then, for those of us who are deceased in body a physician is required, so also those who are deceased in soul require a paedagogue to cure our maladies, and the a teacher, to train and guide the soul to all requisite knowledge when it is able to admit the revelation of the Word. Eagerly desiring, then, to perfect us by a gradiation conductive to salvation suited for efficacious discipline, a beautiful arrangement is observed by the all-benignant Word, who first exhorts, then trains and finally teaches."[7]

The course has thus been set anew: A radical conversion is replaced by a process of gradual progress,[8] beginning with commandments and prohibitions, continuing with the imitation of God and Christ, and finally drawing knowledge from the doctrine. Constantly Clement emphasizes that human beings have the possibility to improve themselves on the basis of divine pedagogy, which is able to create a pure heart. The goal is to become similar to the divine teacher[9], and even if no human being can be perfect like God[10], those who have become similar to the divine Logos are able to lead others on the right path. But the one who gives himself to

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[6] *Clement of Alexandria*, Stromata (Stromateis), V 23, 1: http://www.newadvent.org/fathers/02105.htm; or: http://www.earlychristianwritings.com/text/clement-stromata-book5.html [17.04.2019].

[7] *Clement of Alexandria*, The Instructor (Paidagogós), I 3, 1: https://archive.org/details/writingsofclemen01clem/page/114 [17.04.2019].

[8] On conversion vs. the process of improvement cf. *Walter Haug*, Experimenta medietatis im Mittelalter (in the Middle Ages), in: *Jochen Schmidt* (Hg.), Aufklärung und Gegenaufklärung in der europäischen Literatur, Philosophie und Politik von der Antike bis zur Gegenwart, Darmstadt 1989, 129-151.

[9] Clement, Stromata V 17, 1 [footnote 6].

[10] Ibd., VII 88, 5-6.

passions and desires, and does not take care of his own soul is iniquitous against himself.[11] And only he (or she) who has taken care of his (or her) own soul can and should then also take care of other souls, including material support for the poor. According to Clement, this task belongs to all "gnostic Christians", whether clerics or laypersons.[12]

3. Conversation between persons

This de-clericalization of the caring for the soul found another expression among the Anchorites in Egypt starting in the 4th century. The men and few women who retreated into the loneliness of the deserts south of Alexandria practiced imitating God on their way to perfection.[13] Unlike Clement this was associated with strict asceticism, with fasting, prayer and silence, accompanied by simple manual work—the cradle of monasticism.[14] The Desert Fathers saw their lives constantly challenged by passions and by dim or ambitious thoughts. Abba *Poemen* quotes Blessed Anthony[15] who had said: "The greatest thing a man can do is to throw his faults before the Lord and to expect temptation to his last breath" (125).[16] The Anchorites sought inner peace of mind and heart (*hesychía*), and for Father *Rufos*, peace of heart is "knowledge of God, and to detach oneself from thinking about what was suffered in the past and from pride" (801).[17]

The care of the Anchorites for their souls was strengthened by assisting each other: "A brother asked Abba Poemen: What I am to do, for I am becoming negligent, staying in my cell. The elder said to him: Do not belittle anybody, do not pass judgement on anybody, do not slander—and God will grant you repose" (11).[18] The spiritual wisdom of the desert fathers also attracted many people from the surrounding area who sought advice and help from them. In contrast to the official penitential procedure which was still practiced at that time, this kind

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[11] Ibd., VII 13, 3; 88, 1

[12] The term "gnostic" here means to be on the way to the knowledge of God's will and promises: ibid., VII, 13,2-4. For Clement also laypeople belong to the gnostic Christians: IV 108, 1-2 or VII 65, 5. He does not exclude women, but limits their pastoral care to the husband, in: Clement, Educator I 10, 1-2; III 57, 3.

[13] The reasons why such an exodus into the desert took place in late antiquity cannot be discussed here; to this cf.: *Peter Brown*, Die letzten Heiden (The last Gentiles), Berlin 1986. The Zurich psychiatrist *Daniel Hell* offers a non-reductionist therapeutic interpretation in: Leben als Geschenk und Antwort. Weisheiten der Wüstenväter (Life as gift and answer. Wisdoms of the Desert Fathers), Freiburg-Wien 2005; and: Die Sprache der Seele verstehen. Die Wüstenväter als Therapeuten (Understanding the language of the soul. The Desert Fathers as therapists), Freiburg-Basel-Wien 2002.

[14] Some lived as hermits, others formed community colonies.

[15] Antony, called "Star of the Desert", was considered the first authority at that time, not least because the Greek Church father Athanasius had written his biography.

[16] The Sayings of the Desert Fathers: The Alphabetical Collection, translated by Benedicta Ward, Cistercian Publications, Western Michigan University, 1984, 185: http://www.g4er.tk/books/sayings-of-the-desert-fathers.pdf [17.04.2019].

[17] Translated from the German edition: *Bonifaz Miller*, Weisung der Väter. Apophthegmata Patrum, Trier ²1980.

[18] The book of the Elders: Sayings of the Desert Fathers. The Systematic Collection, translated by John Wortley, Cistercian Publications, Collegeville Minnesota: Liturgical Press, 2012, 136: https://books.google.at/books?id=lozOtHUVr3IC&pg=PA158&lpg=PA158&dq=desert+fathers+poemen&source=bl&ots=XmXUiGOFeD&sig=ACfU3U3hQhSey3ZPMED-CHajWQ2c4vw2msQ&hl=de&sa=X&ved=2ahUKEwjF3tvbi9fhAhVRAxAIHTnmDZ04FBDoATAIegQICBAB#v=snippet&q=slander&f=false [17.04.2019].

of pastoral care takes place as an interpersonal conversation which makes no difference between laymen and priests. What was said remained in the confidence of the speakers, so that no one was exposed. Abba Poemen was asked by a brother: "If I see my brother committing a sin, is it right to conceal it? The old man said to him: At the very moment when we hide our brother's fault, God hides our own and at the moment when we reveal our brother's fault, God reveals ours too" (64).[19]

4. The private becomes an institution

Back to the West. Another form of spiritual care developed from the 6th century on in the monastic settlements of the Celtic Church in Ireland which was independent from Rome. Unlike the desert fathers, these monasteries were also centres of erudition and education.[20] To their tradition belonged the regular spiritual conversation of the monks or nuns with the Abbot or the Abbess on matters of faith, temptations and sins that were confessed. This confession, also known as auricular confession, did not take place in public, but privately face to face, and included everything that was on the heart of a person. Such confessions could be repeated frequently, were succumbed under the seal of confession, and did not lead to exclusion from the sacrament.

The monks were either laymen or consecrated priests who lived as monks. Their missionary activity took them across the British Isles and to the continent, where they also founded monasteries that appealed greatly to the local population. People came to the monks seeking spiritual counselling and help. The practice in those days that high-ranking personalities chose a person in charge from the monks for personal advice resulted in the tradition of the confessor.[21]

This new form of private confession, however, had other consequences, for after having received the absolution the penitent still had to fulfil certain penalties. Since it was not only about serious sins, but also about everyday misconduct, penitential books (*paenitentialia*) were established in order to help the confessor for bringing transgressions and punishment into an adequate balance (*tariff penance*), while differentiating between monks, laymen and priests. Relief was offered by allowing to turn a longer penalty into a shorter but harder one (for example, flagellation instead of long-term fasting), or by having someone else, who instead of the sinner carried out the punishment and was payed for that. This practice favoured the rich, who could also provide compensation, such as donation of property or sponsoring penitential masses. This, in turn, benefited the monasteries. A re-clericalization of this

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[19] The Sayings, 175 (footnote 16).
[20] The Egyptian Anchorites became known in the West e.g. by John Cassian (ca. 360-439), who had spent several years in the desert and then founded a monastery for men and another for women in Marseille.
[21] In his writing "The Rich Man's Salvation" Clement of Alexandria had already stated: "It is therefore an absolute necessity that you who are haughty and powerful and rich should appoint for yourself some man of God as trainer an pilot" (§ 41), in: Clement of Alexandria, translated by G. W. Butterworth, London-New York 1919: https://archive.org/details/theexhortationto00clemuoft/page/354 [25.04.2019]

procedure took place because the Papal Church step by step imported its church ordinance into areas which had been missionized by the Celtic monks. The tradition of indulgence developed from the pecuniary penances.[22]

5. Conversation between brothers and sisters

Resistance against the practice of indulgence had been growing long before Martin Luther brought his critique to the public. As a monk, who himself had strived to become perfect, he got the insight that all spiritual striving or chastising could never achieve what God in his mercy wants to give: love and forgiveness. Luther recognized that persons who experience God's grace realize that they are unworthy of that gift and become able to accept themselves as sinners, yet loved by God.

All these processes around guilt, confession and penance may also be called a "culture of self-recognition"[23], which the Reformation did fully and completely confirm along with detaching the confession from the roman-catholic sacrament of penance. This resulted, on the one hand, in a de-institutionalization and de-clericalization, on the other hand, in an extension to the entire human life. This Luther expresses in the first two of his 95 Theses, dated 1517, which read: "1. When our Lord and Master Jesus Christ said, 'Repent' (Mt 4:17), he willed the entire life of believers to be one of repentance. 2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy."[24]

For the Protestant Reformers the satisfaction, demanded by the church, is considered the gateway to pecuniary malpractice. Luther confirmed the secret confession, which cannot be found in the Scriptures, but which we have "in Christ's Church" as "a unique remedy for the saddened conscience": "For when we have laid bare our conscience to our brother and privately made known to him the evil that lurked within, we receive from our brother's lips the word of comfort spoken by God Himself; and if we accept it in faith, we find peace in the mercy of God speaking to us through our brother."[25] It is not satisfying God by penances that sets a person free, but the inner self-recognition which comes from trusting in God. The secret conversation between brothers is the place where this may occur.

6. The appearance of psychology

This brief excursion into history reveals the Christian struggle for a way of reminding reckless people of their creaturely purpose, and providing relief for the downcast through the encouragement by God. All of this, in its many forms, revolves around offense, anxiety, punishment

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[22] The Roman Church incorporated the private and secret confession, but linked absolution to the authority of the priest, who also decides on the penalties. The IV Lateran Council of 1215 made confession compulsory at least once a year (Easter Confession).

[23] Translated from: *Notger Slenczka*, Reformation und Selbsterkenntnis (Reformation and self-recognition), in: Glaube und Lernen, 30, 2015, Heft 1, 17-42; 31.

[24] https://www.luther.de/en/95thesen.html [16.04.2019].

[25] *Martin Luther*, The Babylonian Captivity of the Church (1520), 4.13: http://www.lutherdansk.dk/Web-babylonian%20Captivitate/Martin%20Luther.htm [17.04.2019].

and penance. Psychology, which as a scientific discipline began to become established from the middle of the 19th century on, brought a considerable turnaround. Now it was about *understanding* what happens in human psychic life; studying why and how hate or perfidy develop, anxious obsessions or over-estimation and not last perverse behavior which do so much harm to other people and to one-self. The preconditions for this were and still are to refrain from normative principles, also religious ones, and to abstain from determining a person morally.[26]

The results of psychological research were also applied to religion and controversially debated. Beside theologians who distanced themselves from this kind of science using the pejorative term "psychologism", enthusiastic voices can be found that wanted to burst a dogmatism being out of touch with everyday life,[27] or create a new Christianity free from anxiety.[28] Dimensions like experience and feelings seemed to bring nearer to the inner life of people than sin and confession.[29] In spite of their critical approach to theology these psychologists of religion did not aim at abolishing religion but wanted to foster a vivid religious life by solving psychic trials and tribulations.[30]

Also biblical and theological texts were interpreted psychologically, often in a shocking way: Biblical figures, including Jesus, are considered not being real persons but "personifications of inner conflicts, drives and wishes of people in Christian Europe", and the crucifixion is interpreted as "symbolic castration".[31] Or: Augustine's dictum "Love God and do as you will" becomes psychologically read: "Be healthy and then you may trust your impulses".[32] Such

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[26] After the early controversies had faded away, it was recognized that the often-claimed freedom of norms in psychology did not exist, at least not with regard to anthropology. For example, *Gordon W. Allport* writes: "The type of psychology one chooses to follow reflects inevitably one's philosophical presuppositions about human nature". In: The Person in Psychology. Selected Essays, Boston 1968, 271; or *Antoine Vergote*: "Psychology of religion necessarily presupposes a philosophical anthropology." In: Neither Masterly nor Ancillary, in: *Jacob A. van Belzen*, *Owe Wikström* (ed.), Taking a Step Back, Uppsala 1997, 164. According to their self-understanding, psychological concepts emancipated themselves from theology and proceed from their own understanding of religion.

[27] So e.g. the pastor *Gustav Vorbrodt* (1860-1929) in: Noch einmal: Religionspsychologie und Dogmatik (Psychology of religion and dogmarics), in: Zeitschrift für Theologie und Kirche, 17, 1907, 387-389.

[28] So e.g. the pastor *Oskar Pfister* (1873-1956): Das Christentum und die Angst (Christianity and anxiety). Eine religionspsychologische, historische und religionshygienische Untersuchung, Zürich 1944.

[29] Also experience shows that confession and absolution are not able to solve severe psychic entanglements.

[30] For the early debates cf. the detailed description by *Felix Westrup*: Wissenschaft, Religion und moderne Geisteskultur. Die deutschsprachige Religionspsychologie um 1900 (The German-speaking psychology of religion about 1900), Göttingen 2017; cf. also *Susanne Heine*, Grundlagen der Religionspsychologie (The basic principles of the psychology of religion), Modelle und Methoden, Göttingen 2005.

[31] Translated from: *Gerhard Vinnai*, Jesus und Ödipus (Jesus and Oedipus). Zur Psychoanalyse der Religion, Frankfurt-Main 1999; cf. also *Yorick Spiegel*, *Peter Kutter*, Kreuzwege. Theologische und psychoanalytische Zugänge zur Passion Jesu (Theological and psychoanalytical approaches to the Passion of Jesus), Stuttgart-Berlin-Köln 1997.

[32] *Abraham Maslow* (1908-1970), Motivation and Personality, New York: Harper & Row, 1970, 179. Maslow represents a concept which he himself calls an „onto-psychology". This concept, as well as the concept of C. G. Jung, blacks out the ethical dimension; cf. *Susanne Heine*, Spiritualität ohne Gott (Spirituality without God). Das Paradigma der „göttlichen Natur" als Herausforderung für die christliche Theologie, in: Uta Heil, Annette Schellenberg (Hg.), Frömmigkeit, Wiener Jahrbuch für Theologie, Bd. 11, Wien 2016, 141-164.

exaggerated enthusiasm also caused misunderstandings in handling the sources. Thus, Sigmund Freud was blamed for his Oedipus complex being a disastrous myth that needs to be replaced by "the hopeful belief in the crucified and risen Christ". Thereby it was overlooked that for Freud the oedipal constellation can and should be overcome and then will be the source of individual morality.[33]

Nobody needs to share such daring interpretations, but could acknowledge that psychology, as an empirical science, has great merit for increasing knowledge of the human nature which is also important for pastoral care. Empirical sciences are situated on the level of possibilities that may coincide with reality but must not do so. When e.g. by Freud the performance of religious rituals was traced back to compulsive acts, then this may be the case, and that would deserve attention.[34] But religious rituals imply another dimension which could only be evaluated theologically, namely, from the perspective of an actual relationship to God. In any case, psychology and theology are and remain different.[35] It cannot be about turning theology into psychology, or psychology into theology, though that often happens.[36] For, in contrast to psychology, theology, as a reflection on faith, proceeds from God, from God's desire to relate to his creatures, and from the response of human beings by putting their trust in God.[37] Both

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[33] Translated from: *Dietrich Stollberg*, Wahrnehmen und Annehmen (Perceiving and accepting). Seelsorge in Theorie und Praxis, Gütersloh 1978, 50; cf. Sigmund Freud*, Das ökonomische Problem des Masochismus (1924) (The Economic Problem of Masochism).

[34] *Sigmund Freud*, Zwangshandlungen und Religionsübungen (1907) (Obsessive Actions and Religious Practices). This essay, Freud's first writing on religion, was published in the „Journal for the Psychology of Religion", founded 1907, being the first contribution for the first issue. Freud writes very cautiously, that one could dare to perceive obsessional neurosis as counterpart of the formation of religion; this points to that this may be possible, but Freud himself did not ease to adhere to this interpretation.

[35] In Vinnai's book this difference falls by the wayside. His psychological interpretations are comprehensible but the question arises whether they could be applied to biblical traditions, he draws on very selectively [footnote 31].

[36] Cf. *Susanne Heine*, Weder Herrin noch Magd (Neither mistress nor maiden). Religions- und Pastoralpsychologie als ungleiche Partner im Dialog (psychology of religion and pastoral psychology as not equal partners in dialogue), in: Wege zum Menschen, Ausgabe 1, Januar 2017, 47-61.

[37] Empirical sciences explain empirical issues empirically and decidedly exclude non-empirical preconditions. Therefore it is not possible to extrapolate from an empirical phenomenon to a non-empirical causation. When psychology is integrated into pastoral practice a fallacy often follows by extrapolating from helpful experiences in pastoral care to the message of the Gospel having become effective. Thus, the message of the Gospel secretly is turned into something empirical. At the same time helpful experiences become theologically superelevated turning them into a norm, as if the message of the Gospel could not become effective by distressing experiences. Such a fallacy can be found in: *Hans van der Geest*, Unter vier Augen (In private). Beispiele gelungener Seelsorge (Examples of successful pastoral care), Zürich ²1984, 53.

disciplines stand in their own right, but as such can enter into dialogue[38] with one another and learn from each other about the human condition.[39]

7. Innocent suffering

If looking at history, guilt, faults, passions, concupiscence, in short: the sin is at the center of soul-caring. Still in the 20th century psychology was linked to sin by *Eduard Thurneysen* (1888-1974). The harmful unconscious dynamics, the "psychologically tangible emotional schisms" for him are symptoms of the sin, "the result of the break-up of the relation between human beings and God". For him pastoral care has to take the task of evoking a spiritual life "in the sinful person who was not yet touched and pushed forward by the word of God". Psychology was considered to help for this to happen.[40] Opposite to the connection of suffering with guilt and being distanced from God, perhaps the greatest merit of psychology is to distinguish different dimensions of human existence. And opposite to conversion, Thurneysen stands for,[41] psychology backs the longer-term process.

Human beings are not to blame for everything that happens to them, but are also exposed to sometimes overwhelming crises. There may be "hard" crises like falling ill with cancer, a car accident, an earthquake, civil disturbances, war and flight, the loss of loved persons and the homeland. And there may be experienced "soft" crises which have to do with the inner psychic life, with the relation between persons like the breach of trust, lies, contempt or humiliation.[42] Crises bring about "disorder of meaning, a breakdown of one's orienting concept of life"; they tear apart "the net of world-interpretation and self-understanding"[43]. In order to cope with

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[38] What holds true for persons in conversation, also applies to different scientific disciplines in dialogue: acknowledging the otherness of the others.

[39] That theology and psychology have to be discerned epistemologically, was already stressed in 1908 by Protestant scholar in the Church History *Otto Scheel* at Tubingen. He acknowledges the heuristic value of the psychology of religion standing against "metaphysical-authoritarian dogmatism", but continues: „Just as empiricism cannot decide on its given principles, psychology of religion cannot decide on norms, values and truth of religions. If one wants to replace the dogmatic method by the psychological method, this would either burden psychology with non-empirical elements ending up in dissolving psychology, or would mean dispensing with the answer to the question of truth and with the normative statement of religions matters"; translated from: Die moderne Religionspsychologie (The modern psychology of religion), Zeitschrift für Theologie und Kirche 18, 1908, 1-38; 37-38. Scheel did not deal any more with the psychology of religion and later turned towards National Socialism. But his critical objection to trying to integrate psychology of religion „directly into the business of theology", points to a problem „which in the course of debates became actually confirmed", states Westrup, translated from Westrup, 132 [footnote 30].

[40] Translated from: *Eduard Thurneysen*, Seelsorge als Ausrichtung der Vergebung der Sünden (Pastoral care conveying forgiveness of sin), in: Friedrich Wintzer (Hg.), Seelsorge. Texte zum gewandelten Verständnis und zur Praxis der Seelsorge in der Neuzeit, München ²1982, 111-115.

[41] Thurneysen speaks of a „rift" that may occur during counselling, and with this term he points to the possibility of a sudden in-breaking of God's comfort and encouragement. Independent from his theory, Thurneysen's practical care is witnessed having been helpful, in: *Dorothee Hoch*, Offenbarung und Tiefenpsychologie in der neueren Seelsorge (Revelation and depth psychology in the new pastoral care), München 1977.

[42] This distinction is drawn by *Helm Stierlin* in: Individuation und Familie (Individuation and family), Frankfurt-Main 1989.

[43] Translated from: *Jörn Rüsen*, Historisch trauern (Mourning historically) – Skizze einer Zumutung, in: Burkhard Liebsch, Jörn Rüsen (Hg.), Trauer und Geschichte, Köln-Weimar-Wien 2001, 63-84; 67.

crises, a framework of meaning is required, into which can be integrated what was and is suffered. Such a frame of meaning may be the trust in God.[44]

The historian and crisis researcher *Jörn Rüsen* distinguishes three types of crises according to intensity. If persons have a framework of orientation at their disposal by which they may manage a crisis, he speaks of a "normal crisis". For him, a "critical crisis" occurs when profound experiences of suffering destroy all meaningful interpretations at hand; then new interpretative potentials have to come into play. This does not always succeed, and in the religious context this may result either in the loss of the trust in God, or in discovering God in a conversion.

The worst, according to Rüsen, is the "catastrophic crisis" or trauma that plunges persons into a completely meaningless no man's land.[45] Trauma means "a sudden uncontrollable interruption of all affective attachments". Existential anxiety overflows everything, and leads to an emotional numbness that does not allow grief and tears:[46] It needs time (sometimes over generations) in order to find the words which are able to express what was suffered.[47] In a trauma, all confidence in the world and in people gets lost, a doomsday like for millions of Jews who were pulled out of their lives, and thrown into the hell of the concentration camps; the survivors stayed severely traumatized. The Sicilian psychiatrist Gaetano Benedetti cites a patient who expressed the radical loss of confidence in a single sentence: "I cannot develop energy of trust without dying".[48]

To find the way out of such a crisis requires a lasting counter-experience to what has been suffered: empathy, compassion, and the uninterrupted experience of human reliability. It would be cynical to associate such crises, especially the trauma, with distance from God and guilt. While it is possible for a person to interpret a crisis as punishment for sin, such an interpretation cannot be forced on him (or her) from someone from the outside.

8. Guilt and reconciliation

The extent to which a person can cope with crises also depends on experiences he (or she) was innocently exposed to during childhood. This is another ineluctable insight psychology

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[44] Rüsen does not deal with religion, but with historical crises and in this context especially with the Shoah. However, since he assumes that an orienting framework of meaning is necessary for being able to cope with crises, and since besides cultural potentials for interpretation also religious ones are available, his ideal-typical distinction of crises can also be related to the religious realm.

[45] *Jörn Rüsen*, Zerbrechende Zeit (Time breaking up), Köln-Weimar-Wien 2001, 153-154.

[46] Translated from: *Werner Bohleber*, Trauma, Trauer und Geschichte (Trauma, grief and history), in: Burkhard Liebsch, Jörn Rüsen (Hg.), Trauer und Geschichte, Köln-Weimar-Wien 2001, 131-145; 137.

[47] Rüsen, 154 [footnote 45].

[48] Translated from: *Gaetano Benedetti* (1920-2013), Psychotherapie als existentielle Herausforderung (Psychotherapy as existential challenge), Göttingen ²1998, 186. *Jean Améry*, tortured by the Gestapo before killing himself, describes a loss inherent in every serious traumatisation: "But with the first blow of the police officer's fist, against which there is no defence and against which no helping hand will parry, a part of our life ends and can never be awakened again." Translation of the quote in: Bohleber, 140 [footnote 46].

provides. During the sensible period of childhood the little child is helpless and vulnerable. Benedetti knows how to portray sensitively when he comes, while listening, to the point, "[...] where they [the patients] talk about how they relate to the world and to other persons, how they experience their environment, then the accusation of the suffering person against everything that is happier, stronger than he hits hard on us. He tells us how his childhood and later life was like, how he was misunderstood in significant situations of life. Such as unawareness, harsh judgments or expectations imposed on him by related persons who become 'guilty' towards the patient without wanting to or noticing, [...] deceiving themselves" or "comforting themselves by justifying themselves."[49]

Guilt becomes an issue again, but not as an individual transgression of evil intent, but as a more or less conscious involvement of the person in a history of guilt, in a web of desires and futile hope, out of perplexity and blindness. For the "manner in which his ancestors were, lived, and finally dealt with him [the person], is a source of aggression, of asocial impulses," says Benedetti.[50]

Benedetti associates such a fate with "original sin,"[51] but understands the term meaning psychic dynamics of human interactions that create hopeless entanglements, and can also cast a spell over reason and will and pervert it. In consequence, people can become able to bring disaster on others, even with the best of intentions, and to exercise violence in the name of God, justice, nation, or anything else. They can become fanatics who want to purify the world from all evil, and to build a paradise. In the worst case, from that follow inquisition, genocide, terror and totalitarian systems which stop at nothing. Mankind had to undergo such experiences, and that is not yet over.

This corresponds to the biblical finding when the apostle Paul speaks of the "power of sin", which vitiates God's good creation encompassing all dimensions of human existence. The history of humankind with its web of wars and murder, struggling for political power, with intrigues and corruption, hatred in words and deeds, all people are exposed to, even if they strive, or just because they strive for a just life. What happens in the world, are *grosso modo* scenes of disturbed and destroyed interpersonal relationships.[52] Newspapers, television and so-called social media provide the daily confirmation.

The task of pastoral care is not to make criminals accountable; crimes belong to the courts. The carer's task is to listen to persons, also to the culpable entangled one, who ask for pastoral

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[49] Translated from: *Gaetano Benedetti*, Psychotherapie und Seelsorge (Psychotherapy and pastoral care) (1968), in: Volker Laepple, Joachim Scharfenberg (Hg.), Psychotherapie und Seelsorge, Darmstadt 1977, 327-328.
[50] Ibid.
[51] Last Benedetti was Professor for psychiatry at the University of Basel, where he met Eduard Thurneysen, whom he appreciated because of his charismatic practice. He did not see any rivalry between pastoral care and psychiatry, and tried to understand theological approaches from his psychological point of view.
[52] *Martin Luther* points out that sin is not an essential feature of human beings, but the result from disrupted relationships. Therefore he speaks of sin not *in praedicamento substantiae*", but in "*praedicamento*

counselling, without censoring what they say, trying to disclose and address the mental violation behind.[53] In this sense, pastoral care is at the service of reconciliation, so that relationships with the world, with fellow human beings and also with God become possible.[54]

9. No one can give himself meaning or faith

"The equipment with significance [Bedeutsamkeit] is a process deprived of deliberate willingness", says philosopher *Hans Blumenberg*, and therewith means that significance and meaning cannot be created intentionally, cannot be taught or learned,[55] but is received as an insight. All major researchers received their eminent recognitions by flashes of insight. Albeit the active search for knowledge is a prerequisite, the results were discovered unintentionally, and did not be a necessary result of an endeavor.[56] In everyday language we then say: now I see the light, or: I've had a brainwave.

This all the more is true for religious matters. Faith cannot be deduced from doctrines or religious inventories of knowledge, and the path does not run from learning and learned knowledge to faith and trust in God. Rather, faith will be received as a personal insight, as a gift of God establishing certainty in the human heart by his Spirit through which God reveals his will and promises.[57] Again and again Martin Luther did emphasize that faith, being certainty in the heart, is received: "[…] for even as no one can give himself faith, so too he cannot remove unbelief."[58] Therefore "the secular power […] should be content and attend to its own

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relationis", in: In XV Psalmos graduum (1540), Interpretation of Psalm 129, 8, WA 40/3, 334, 24-26. Already in his "Disputation against Scholastic Theology" (1517) Luther denies that human beings are totally evil by nature, but that they are of a corrupted nature (*vitiata natura*), § 8 and 9, in: http://courses.washington.edu/hsteu402/Luther%20against%20scholastic%20philosophy.pdf, [25.04.2019]. This understanding of sin is also advocated by the Protestant theologian Dietrich Bonhoeffer or the Catholic theologian Hermann Häring.

[53] This also includes abstaining from interpretation. In this sense, *Dietrich Bonhoeffer* writes regarding distress: "I make no attempt to explain it [the distress]", and he thinks that "real comfort must break in just as unexpectedly as the distress". In: Prisoner for God. Letters and Papers from Prison (German title: Widerstand und Ergebung [Resistance and Surrender]), translated by Reginald H. Fuller, New York: Macmillan, ⁴1959, 99: https://archive.org/details/DietrichBonhoefferLettersFromPrison [25.04.2019]

[54] Bonhoeffer also calls himself a "bad comforter", in: ibid., 98. Wanting to comfort runs into danger of indicating, even if involuntarily, that the listener does not feel involved and affected, and stands above it all. Another danger in psychotherapy and pastoral care is to draw personal profit from the distress of those seeking help in order to raise one's own self-esteem. The psychiatrist Gustav Bally attributes this to Freud's transference love: "If the self-esteem of the doctor is not kept safe and deeply rooted, he will unconsciously aim at becoming adored by his patient"; translated from: *Gustav Bally*, Einführung in die Psychoanalyse Sigmund Freuds (Introduction to Sigmund Freud's psychoanalysis), Hamburg 1961, 225.

[55] Translated from: *Hans Blumenberg*, Arbeit am Mythos (Work on Myth), Frankfurt-Main [1979] 1996, 78.

[56] For instance, the Chemist Friedrich August Kekulé (1829-1896) discovered the structure of the bencene ring while dozing, and this sudden insight had hit him like a lightning bolt, as he himself says. The description of this event, in: *Gottfried Gabriel*, Erkenntnis, Berlin-Boston 2015, 91. Albert Einstein, too, calls his relativity theory the result of an intuition; this is referred to by *Markus Mühling* in: Einstein und die Religion (Einstein and religion), Göttingen 2011, 355.

[57] Also in this context knowledge and critical reflections on religious topics are a precondition, for certitude develops from a communicative process. Besides, certitude should be discerned from security or guarantee.

[58] *Martin Luther*, Preface to the Letter of St. Paul to the Romans (1552), translated by Andrew Thornton, OSB: https://www.ccel.org/l/luther/romans/pref_romans.html (24.04.2019). Another translation in: Preface to Romans by Martin Luther. The Works of Martin Luther, Volume VI (pp. 447-462), Muhlenberg Press, Philadelphia: http://www.messiahskingdom.com/resources/The-Gospel/luther-romans.pdf [24.04.2019].

affairs and permit men to believe one thing or another, as they are able and willing, and constrain no one by force. For faith is a free work, to which no one can be forced. Nay, it is a divine work, done in the Spirit, certainly not a matter which outward authority should compel or create." And Luther remains of Saint *Augustine* who said: "No one can or ought be constrained to believe."[59] For Augustine in his writing "The Teacher" had already stated that it is not possible to get an insight taught which can only be received; Augustin calls this an "illumination".[60] But what cannot be taught cannot be intended or demanded.

For pastoral care this means that confidential conversations with persons suffering from painful crises cannot aim at "injecting" faith. Fearing this, a not entirely unjustified suspicion, often makes those seeking help preferring a psychotherapeutic treatment. The focus of pastoral care is the person to be helped, even though the carers draw their motivation from their faith, a principle not all meet. Since theology is oriented normatively and moves within the realm of what should be, it tends to idealize or ignore reality. Psychology, however, focuses on reality, and also looks at what people do not want to admit. Thus, the mental and the spiritual are correctively opposed by the physical, and also by disallowed impulses that belong to a human existence, too. It is not without reason that the Dutch priest *Han Fortmann* (1912-1970) observed: "The weak side of the church is not its dealing with God. [...] Its weakest point lies in how persons are handled."[61] For the sake of human reality, pastoral care cannot be without psychological knowledge. But unlike psychotherapy pastoral care is not subjected to a certain "school", and, for becoming familiar with the deeper layers of human nature, can choose all that proves to be helpful in the specific practice.

In pastoral care nothing can be planned in advance, since every conversation is based on what those seeking help bring in, who therewith specify the course of the conversation. In order to follow what persons are moved by, attention, empathy and presence of mind are required. Whether then, if religious questions, being on the agenda in pastoral care, become topical, a spark jumps to an insight of faith must remain open.[62] Only a pastoral care that abstains from religious interpretation, and focuses on persons seeking help could be practiced inter-religiously. Admittedly with the risk that an insight of faith will break through that does not

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[59] *Martin Luther*, On secular authority: http://ollc.org/wp-content/uploads/2013/11/Secular-Authority-To-What-Extent-It-Should-Be-Obeyed.pdf, 20 (24.04.2019).

[60] Cf. *Augustin,* Against the Academicians and The Teacher (De magistro), translated by Peter King, Indianapolis: Hackett Publishing, 1995, 94-146; cf. Introduction, XV. Cf. also: https://archive.org/details/TheTeacherThe-FreeChoiceOAugustineSt.RussellRobe5162

[61] Translated from: *Han Fortmann*, Geistige Gesundheit und religiöses Leben (Mental health and religious life). Ein Beitrag zur pastoralen Psychotherapie, Wien 1968, 58.

[62] However, the churches practise the absolution from guilt, often associated with a rite carried out by a priest or pastor. This also applies to the Protestant churches, even if absolution is not understood as a sacrament. But this does not apply to psychotherapy. In a letter to the pastor Oskar Pfister Freud therefore writes that he were a fool saying to a patient: "I, Professor Sigmund Freud, forgive thee thy sins'." in: Psychoanalysis and Faith. The Letters of Sigmund Freud & Oskar Pfister, *Heinrich Meng, Ernst L. Freud* (ed.), translated by Eric Mosbacher, New York: Basisc Books, Inc., Publishers, 1963, 125 (letter dated 25th of November 1928): https://archive.org/details/psychoanalysisfa00freu/page/124 [25.04.2019].

correspond to the respective religious commitment of the carer. This would amount to an unintentional conversion.

10. Certitude of faith in conversation

We live in a religiously pluralist world where different religions meet each other, which, despite several similarities, cannot be broken down to a common denominator. The anxiety of losing one's own identity resulted in claims to absoluteness, which devalue the other religion in favour of one's own. Such a competitive power struggle has largely determined history and still is on the agenda today.

In contrast, for the sake of religious peace, concepts were developed that put abstract ideas of love, justice or transcendence in the place of the complex profile of the various religions. This had to provoke resistance because believers practice their religion, and abstract ideas are not suitable for prayer and worship.

How can, in such a situation, emerge the possibility to think about ways leading to an interreligious pastoral care? Finally I want to ask which preconditions would be necessary for people of various religions, who sit together in order to design a pastoral care which is not only a copy of already existing concepts. Because of the numerous concepts available it would never be possible to reach an agreement on only one of them.

The question of how pastoral care could be developed in an interreligious manner leads to the next question on which basis interfaith dialogues can stand without falling into competition or giving up one's own self-understanding.[63] Expecting that the religious commitment of those involved in dialogue cannot be blanked out, the basis can only be the person's certitude of his (or her) particular belief always being combined with truthfulness. Those believing in their hearts are of course convinced that the religion of their own is true. This truth cannot be proven empirically, not deliberately produced, and not "injected" by instructions of teaching; it remains unavailable. Now, those who realize that their own certainty of truth is a gift they have received, can then also recognize that people of other religions have received their truth as a gift, too.[64] This is the foundation of respect for each other which makes joint planning possible.

Certitude of faith also means critical self-awareness, which belongs to the culture of religious practices, as history can show. For what God gives to understand is different from what people understand, and have understood and at different times. If human understanding becomes

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[63] Cf. *Susanne Heine, Ömer Özsoy, Christoph Schwöbel, Abdullah Takim*, Christen und Muslime im Gespräch (Christians and Muslims in dialogue). Eine Verständigung über Kernthemen der Theologie, Gütersloh ²2016.
[64] On a theological justification of tolerance and respect cf. *Markus Mühling*, Liebesgeschichte Gott (Love story God). Systematische Theologie im Konzept, Göttingen 2013, Kapitel 6; or: *Christoph Schwöbel*, Toleranz aus Glauben (Tolerance out of faith). Identität und Toleranz im Horizont religiöser Wahrheitsgewissheiten, in: Christlicher Glaube im Pluralismus, Tübingen 2003, 217-243.

merged with God's proclamation, this would mean that human beings were equal to God.[65] The same applies to will and action. For he (or she) who is certain of his (or her) faith also knows that no faith excludes doubt, and that no faith can ever completely correspond with the will of God, so that he (or she) remains dependent on God's mercy.[66]

Respectful cooperation presupposes that all involved remain conscious of their faith being received as a gift, and of the importance of integrating critical self-awareness into the love for their own commitment. This love for one's own religion then also enables to comprehend and affirm the love of others for their religion. In this way, all remain with their own identity and can, without being anxious of losing it, learn much from each other in order to develop their own profile of a care for the soul. Such a profile can not only be, but must be different.


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[65] *Ömer Özsoy*, a scholar for Quran-exegesis, emphasizes: "Those who do not distinguish between the Word of God and their own way of understanding are equating themselves with God. That is not pious, that is blasphemous. They deprive God of the honour of being the one god alone, while claiming for themselves to act with divine authority they do not hold." Translated from: Francesca Yardenit Albertini, Stefan Alkier, Ömer Özsoy, Gott hat gesprochen, aber zu wem? in: Ingolf U. Dalferth, Heiko Schulz (Hg.), Religion und Konflikt, Göttingen 2011, 165-184; 179.
[66] Conversely, the idea of a symbiotic fusion with God is valued as a sign of radicalization when people try to escape their experiences of disregard and humiliation by the fantasy of omnipotence; cf. *Susanne Heine*, Radikalisierung (Radicalization). Zur Psychodynamik von Angst, Hass und Gewalt, in: Uta Heil, Annette Schellenberg (Hg.), Wiener Jahrbuch für Theologie, Bd. 12, 2018.

Reflections
From a Jewish perspective

Rabbi Daniel Smith, London UK
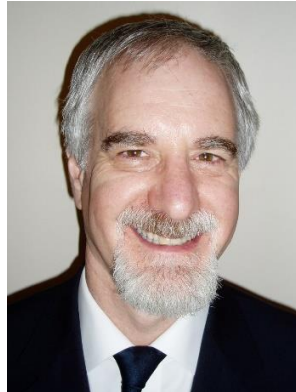
Thank you, Professor Heine, for an illuminating account of the stages of Christian Pastoral Care from early beginnings to present practice. The paper raises key issues and we could usefully spend the rest of our Seminar clarifying and developing these themes. I will mention four items.

1) Innocent crises

"Psychology allowed pastoral ministers . . . to perceive innocent crises".
There is much truth in this, but it is worth mentioning that religion itself had some notion of innocent suffering long ago. The Biblical Book of Job had the explicit theme of rejecting the idea that suffering is easily explained on grounds of reward and punishment. Job's "comforters" present 'traditional' doctrine that suffering is justified by a person's past behaviour or as an educational aid. Job rightly rejects this. He does not believe that any sins he may have committed are commensurate with the suffering he experienced.

The rabbis of the Talmud discussed the issue in depth, and we might be wise to consider 2nd century *Rabbi Yannai* who said: "It is not in our power to explain either the well-being of the wicked or the sufferings of the righteous." (Ethics of the Fathers 4:19).

2) Abstaining from moral judgement

This phrase requires further discussion. I suggest psychology does have values and makes moral judgements. All counselling associations have Codes of Ethics for practitioners. Practitioners constantly judge patients by criteria such as truthfulness and psychological growth - judging if patients are being honest with themselves let alone with others. Most importantly

if a practitioner judges a patient to be a danger to themselves or others, it is the practitioner's duty to intervene and possibly break confidentiality to preserve life and safety.

Nevertheless, it is right to say that 19th and 20th century psychology gave people the opportunity to discuss feelings and desires in a safe context, especially in matters of sexuality. Religions have much to learn in this area, and should practice more humility. In this context I welcome the ground-breaking document published some month ago in the UK: *"The Wellbeing of LGBT+ Pupils: A Guide for Orthodox Jewish Schools"*.

This 36-page booklet is produced by Orthodox Chief *Rabbi Ephraim Mirvis*, in conjunction with KeshetUK**,** the organization that promotes equality and full inclusion of Jewish LGBT + people in every aspect of Jewish life. It gives guidance to schools to support Lesbian, Gay, Bi-sexual and transgender people. The '+' refers to others, including those who are questioning their sexuality and gender identity – which is particularly relevant in a school setting. The document states that in the past, Jewish institutions have been responsible for much suffering experienced by LGBT+ people. The Chief Rabbi rules that regardless of other prohibitions, the commandments 'to love your neighbour' and 'to protect life' mean that we must have zero tolerance for any sort of homophobic or transphobic bullying. He writes: *"Our children need to know that at school, at home and in the community, they will be loved and protected regardless of their sexuality or gender identity."*
(You may find the document on the Chief Rabbi's website or KeshetUK's website)

3) Counselling and Faith

I fully agree that counselling conversations cannot have the goal of injecting faith in the client. We should respect other people's faiths - as well as their doubts – and this should apply in all contexts but especially when we are in a position of power and dealing with vulnerable people. However, this does not mean that faith and theology cannot be discussed.

4) On the possibility of interfaith dialogue.

The paper stresses the need to respect other people's "certainty of faith". This phrase seems important in Protestant Theology, and I probably misunderstand it. However I would be suspicious of 'certainty in faith' if it was accompanied by the claim that this faith is not open to other people's inspection and perhaps criticism.

Faith is not a totally private matter because faith informs people's public utterances and worldly actions, and therefore it must be open to public scrutiny. To create an artificial dichotomy between our faith and worldly matters is, I think, unhealthy and unrealistic. I would argue that faith and theology can and should be shared, especially in an interfaith dialogue that is conducted in a deeply respectful and caring manner - such as at an SIPCC Seminar.

Reflections
From an Islamic perspective

Prof. Dr. Cemal Tosun, Ankara, Turkey

I would like to thank Professor Heine for this very rich contribution. But first, I want to make it clear who I am; then from what perspective I answer to the lecture; and finally, to which points I would like to speak briefly.

I am a Muslim theologian and religious educator, and I would like to mention that I am traditionally associated with the Hanafi and Matura school known as *ahlu'r-ra'y*, "the people of reason".

Mrs. Heine's lecture is very extensive. It has summarized the whole history of pastoral care in Christianity in understanding and practice up to interfaith pastoral care. It is hardly possible to outline a similar history of development for Islamic pastoral care. For it is too early to speak of Islamic pastoral care, of its understanding, of a theory and practice, although it is already practiced in some institutions, such as in hospitals and prisons in some countries. The pastoral practice in Turkey, for example, has an educational character. It also answers religious questions and conveys religious content. A "psychological turnaround" is still pending.

Nonetheless, it may be pointed out here: If one tries to portray the developmental path of Muslim pastoral care, one would find that this path does not lead from sin, penance and church discipline to pastoral care. Islamic culture does not have an understanding of pastoral care centred around confession and penance. The Messenger of God Muhammad (peace be upon him) was always ready to help his fellow humans and his companions turned to him for help. From this, the tradition has developed that Muslims sought help from Ulema, the Muslim scholars, as the Ulema was and remains the heir of God's sentient. Among the topics were those related to sins, but they were not centred on sins. Muhammed and Ulema have always been ready to help people seeking help, in all crises of life such as health, marriage, hunger or trade and business crises.

Considering the question of the "pure church": The first Muslim community in Medina under the guidance of the Prophet Muhammad had the goal of forming a pure community. *Al-Amr bi'l-Ma'ruf* and *wa'n-nahy'u ani'l-Munkar* was and is the main principle of maintaining a pure community. Thus, in the Quran is said: "From you shall a community arise, which call for good and forbid the reprehensible" (Q 3, 104) "Believing men and women are friends among themselves. They command the right and forbid the objectionable ... "(Q 9, 71) The portrayals of the book of Acts in the new Testament, suggested by Ms. Heine, can be compared to the fraternization of native and immigrant Muslims in Medina.

If we understand pastoral care to mean "a communicative process of interpersonal help with the goal of concrete empowerment and help for faith and life," then we can say that traces of such aid relationships are also to be found in Islamic culture. And these traces show us that this help sees a human being as a whole, as body and mind / soul. Pastoral care is then a spiritual interpersonal help that aims to strengthen the heart, and the heart includes reason and heart; both form the *nefs*, namely the human being.

What I have been introducing so far is the first part of my reflections, but what I would like to discuss as a second point is the interfaith dimension of pastoral care mentioned by Mrs Heine. She said that cooperation in inter-religious pastoral care is necessary and possible, but to expect a common understanding of pastoral care from this cooperation is impossible. She believes that such cooperation can and should develop any religion's own understanding of pastoral care.

I think here like Mrs. Heine, because multi-religious and inter-religious life calls for cooperation. In my opinion, cooperation is feasible. But I believe that such cooperation cannot and does not require a common interreligious pastoral understanding.

What I find unsustainable is trying to found the cooperation theologically. In my opinion, cooperation, interfaith learning and interfaith ministry should be treated as worldly issues that also have religious dimensions. If you are working inter-religiously in pastoral care, it is not the religions or theologies that require this cooperation, but it is life itself, the life of the people. No theological foundation, no matter what religion it comes from, can persuade or convince other religions.

Based from a Hanefitic-Maturiditic understanding, which is always oriented towards reason and also related to İman and faith, I propose to discuss interreligious pastoral work from the viewpoint of reason. Maturidi regards İman and belief as confirmation from the heart, but before the confirmation of the heart stands the realization that it is a function of reason. Maturidi does not consider faith to be true faith that is not proven by reason. Admittedly, also in the Maturidic understanding of faith it is said that the confirmation of the heart, which is absolutely based on knowledge, is dependent on the grace of Allah. But this in turn, according to Maturidi, is not an act of Allah, but the act of humans through the grace of Allah.

The fact that I emphasize here the Hanafitic-Maturidic way of thinking is not only connected with the fact that I belong to this tradition, but that it is always oriented to reason. Reason represents knowledge and science. In this point one can ask the following question: Do we then need a religiously oriented pastoral care? Yes, because the religious dimension of pastoral care has to do with the religious connections of human existence.

Refugees and other Strangers

Jewish approaches from the Bible to the 21st Century

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ABSTRACT

A few days ago, a new section in the Ministry of the Interior (in Austria) was announced: the section "Foreign Affairs" which should have the task to deal with everything that arises within the scope of the ministry's topic of migration, from acceptance to expulsion. The words "strangers", "migrants" and "refugees" have dominated Austrian and European politics for months, if not years. It is rarely about the fate of the individuals of this very inhomogeneous group of people, but mostly about the image that is constructed about them. This usually is dominated by prejudices, with which politics heat the fears of people and try to attract a maximum of voters. In areas where very few or no strangers live, fears of the "stranger", of the "other" are stirred up, especially by politicians who profess one of the Biblical religions.

The Hebrew Bible – and only this is meant here – commonly referred to as the "Old Testament", very often addresses the topic of "strangers" and gives instructions on how to deal with them in a humane way. The more than 3.000-years old tradition of Jewish Biblical interpretation allows statements which are still relevant and can be applied to today's secular society in Europe, even if these statements were given to the Jewish people more than 2,400 years ago in the Holy Land, determined by the belief in the One and Only G-d. As will be explained in the lecture below, there is little Biblical support for many of the statements that we receive today through the media and for their legal consequences.

1)   Who are the strangers?

First of all, the term "stranger" should be defined more precisely on the basis of Biblical state-ments. For reasons of language economy, the masculine form is used below - as in the Bible - even if the statement applies to both sexes. In the Hebrew original texts there are several words for stranger: "*nekhar*" (also "*nokhri*") or more rarely "*zar*" on the one hand and "*ger*" on the other hand. The difference between these two types of strangers comes from their etymological analysis and the biblical context of their use.

The root "*n-kh-r*", from which "*nekhar*" derives, has the meaning of "foreign". Mostly *nekhar* comes in the combination as "*Elohim-ha nekhar*", gods of the stranger, usually translated as "foreign gods". The *nekhar* thus was an idol worshiper as the inhabitants of the Promised Land before the conquest by the Israelite tribes. Later pagan women marrying a Jewish man - in this context often Israelite kings are cited - or guest workers who came into the country from the surrounding areas, where pagan cults were practiced. The *nekhar* is thus an idolater, a stranger who does not submit to the rules of strict aniconic monotheism to which G-d has committed the inhabitants of His Promised Land. The *nekhar* is not allowed to participate in the Biblical sacrificial services, in particular he is not allowed to eat from the Passover sacrifice (Ex 12:43). He stands so far out of society that the prohibition of interest (Ex 25: 36-37) does not apply to him: A Jew may pay him interest on a loan, but not to a Jew and a "*ger*", neither in the form of money nor in natural produce (Dt 23: 20-21). Only later generations have inter-preted as complementary to the Bible text that to taking interest of strangers is allowed.

The "*ger*" - from the root of the word "*g-w-r*", to reside - was a stranger who at least tempo-rarily resided in the settlements of the Israelite tribes. He was expected to do no idolatry. He was not required to avow himself to the Jewish faith community, especially he was not com-mitted to male circumcision. All he had to do was to observe the seven rules of Noah, which are: justice in courts, prohibition of blasphemy of G-d, of idolatry, of prohibited sexual rela-tions, of murder, of theft and of consumption of the flesh of a living animal (Babylonian Tal-mud Sanhedrin 56a). It was not expected of him to submit to the complete canon of Jewish law. However, he was forbidden to partake in the Passover sacrifice and to eat from it. Only after his circumcision and that of his male family members - the requirement in the Bible for joining the Jewish community - he was admitted to the sacrificial meal. There was no formal form of admission to the Jewish community for women at that time; abandoning idolatry and observing the ordinances sufficed, as can be seen from the Biblical book Ruth.

That was the understanding of the *ger* from a Jewish point of view. However, the first biblical use of the term *ger* refers to Abraham himself: He was told by G-d that they would be "strangers, in a land that is not their own" (Gen 15:13). Later, Abraham introduced himself as "*ger* and sojourner among you" during the purchase negotiations for the Machpelah Cave, which was to become the burial place for his wife Sarah. Moses called his first son, born in exile in the land of Midjan, Gershom because he understood himself as a "*ger* in the land of

the *nokhri* " (Ex 2:22). Even in the land that G-d has promised the Israelites, they will be only strangers and inhabitants, since it is G-d's property (Lev. 25:23).

2) Dealing with strangers

It was recommended not to have contact with the *nekhar* because of the danger that they would try to seduce Jews into idolatry. That was the reason why marriages with their sons and daughters were banned. Nevertheless, this prohibition was often violated in the time of the kings, which led to the introduction of idolatry services and the erection of statues of gods in the land of G-d and thus had catastrophic consequences.

In contrast, the Bible requires that the same laws apply to the *ger* as to his Jewish environment. He had to comply with regulations that governed public life in a Jewish residential environment, such as the law not to work on Shabbat (on Saturday) and on public holidays, as well as the prohibition to use leaven during the Passover week (Ex 12:13). His rights should not be restricted compared to those for the Jews and he was not to be deceived and harassed (Ex 22:20 and 23: 9). Society had to do him justice (Dt 24:17). Those Israelites who disobeyed these rules were even cursed (Dt 27:19).

3) A heart for strangers

The Biblical passages cited above also state that this is not just a requirement of fairness, but has a solid foundation in the history of the Jewish people: the reminder that the children of Israel once were strangers in Egypt and therefore know how a stranger feels (Ex 23: 9).

The latter probably is also the reason why one should show the stranger both forms of love: on the one hand the so-called love of neighbour, more precisely the demand "show love to your opposite, he is like you" (Lev 19:18) - mostly translated from the original text in an alienated version "love your neighbour as yourself" - and on the other hand, a real feeling for the other. The Hebrew language of the Bible knows two grammatically different forms of the verb "*ahav*", to love [something or someone] and "*ahav le*", to do something for someone's sake. Since a human being cannot do anything for G-d, the rule is to love Him with heart and soul and all available means (Deut. 6: 5), that is, in particular, to obey His teachings and ordinances.

G-d loves the stranger (Deut. 10:18). Because of this love and of the experience of being foreign in Egypt, the stranger has the right to be the object of human love (Deut. 10:19). However, this must not amount to nothing more than a - possibly only alleged - positive attitude, but must become manifest in actions according to the "doing something for the other's sake " (Lev 19:34).
The disregard of hospitality (Gen 19: 1-10), a form of "doing good", was the straw of sins that broke the camel's back for the cities of Sodom and Gomorrah, thus sealing their destruction.

4) Being a stranger and poverty

In the rules of supporting all those in a precarious situation, the stranger is found next to the widow and the orphan, and the Levite, who, though a respected person, had no land to live on. They all are entitled to get the benefits of the poor, such as the reaping the produce at the corners of the field, and all the fruit or crop fallen to the ground during harvesting (Lev 19: 9-11), and the tenth of the third year (Num 14: 28-29). It does not matter whether they were really without resources, their very status ensured that they were considered as poor.

In the second century, organized charities were established in Jewish communities, which provided for survival and for providing food for the poor to comply with religious rules. They also provided housing and clothing. Through these organizations travelling strangers were supplied too, without researching their wealth (Tractates Pe'a in Mishna and Tosefta). As in the Bible, they were considered poor because they were far away from their usual environment.

Even today, it is common for tourists and other strangers who attend the synagogue prayer on the eve of Shabbat or a holiday to be often invited by unknown local inhabitants to share the supper with them.

5) Migrations in the Bible

The biblical narratives are full of migration reports, whether they are migrations of nomadic clans or refugee movements due to famine or persecution. In dealing with the strangers, the local residents did not differentiate between economic and political refugees. The only criterion considered was the answer to the question of whether the strangers were spies or had other evil intentions and whether they might pose a danger.

In almost all stories, migrants attempted to interact with their surrounding society in a way that did not offend the local people. The revenge (Gen 34: 25-26) of Simeon and Levi against the inhabitants of Shechem for the rape of their sister Dinah was criticized by her father Jacob immediately (Gen. 34:30), as he feared for the good reputation of the clan. In his words of farewell (Gen 49: 5-7) he also prophesied to these sons that their offspring will not have their own settlement area in the Promised Land because of their warlike uncontrolled predisposition, but will live scattered throughout the settlement area.

When Jacob's clan was invited by Joseph and the Pharaoh to come to Egypt to escape the famine in Canaan, the problem became apparent that their livelihood as shepherds making their living from the products and meat of their livestock was odious to the Egyptian civilization. Therefore, they were settled in the sparsely populated peripheral province of Goshen to prevent a "clash of civilizations" (Gen. 46:34).

6) Refugees and other migrants

Since their dispersal in the Roman Empire after the defeats in the two Judean Wars (66-70 and 132-136), Jews have been aware of the fate as migrants who often had to leave their homes within a few years to save their lives. Wherever they were received, they conformed loyally to the regulations of the local administration according to the concept of "*dina de malchuta dina*" (the law of kingship / kingdom / land is law), which is cited in the treatises Nedarim 28a, Gittin10b, Baba Kama 113a and Baba Batra 54b / 55a of the Babylonian Talmud. In return, they expected that the administration would not hinder or prevent their religious practice and would allow them to keep their traditions. Particular care was taken to minimize the impact on the lives and beliefs of the non-Jewish population.

The persecution of the local Jewish population, which was repeatedly incited by slander, culminated in the Shoah, the industrially organized annihilation of most of European Jewry by Nazi Germany and its co-operating partners. At the same time many countries closed their borders for refugees. Bearing this in mind, the current treatment of refugees and other migrants in many European countries is viewed very critically by Jews.

However, the assessment must not be one-sided. When people who seek to integrate into society are oppressed or rejected, bitter memories are recalled, especially if migration is an escape from a politically or economically life-threatening environment. But the expected will to integrate should by no means degenerate into assimilation in which one's own tradition and language are abandoned.

However, a welcome culture is not appropriate for persons or groups who migrate to a liberal democratic state, though they reject its structures and fundamental rights such as freedom of religion. In such cases the administration not only has the right, but also the obligation to prevent their immigration or even subsequently to revoke it.

However, too often prejudices are used to assign every migrant in advance to the category "*nekhar*" arguing that they only want to harm the state, and making it difficult for him to prove his "*ger*-like" attitude. From this follows the unequal treatment of the "strangers", which contradicts Biblical and probably other commandments, for example unequal social benefits, such as the indexation of family allowances for children living abroad based on the living expenses there. These measurements are presented by cheap propaganda as self-protection of the state and its citizens from financial exploitation by the "strangers".

Typical of misguided assessments of the will to integrate is the unspeakable discussion about the handshake between people of different sexes. It is forgotten that in European cultures the will of both partners is required to shake hands. But typically for a class society the decision is made unilaterally according to the rules of conduct: the lady or the senior person decides. However, gender equality requires that each of the greeting persons has the right to decide

31

and to allow the handshake. The increased risk of infection by frequent handshakes - not only in flu times - is completely ignored in the ever-flaring discussion.

7. Is there hope?

The almost daily statements of politicians on refugees and migration in Europe and the associated headlines in the media leave little hope for an improvement of this situation. However, it is Jewish tradition to be optimistic even in the most difficult times. Even though it is a utopian dream, those who care about migrants should influence politicians and decision-makers not always to talk about the Christian or Christian-Jewish tradition of Europe, but to go on its basis, the Bible, and find orientation there from time to time.

Reflections
From an Islamic perspective

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Dealing with strangers (people of other faiths)

Just like Judaism, Islam demands that the same rights and duties apply to strangers as to their Muslim environment. "Strangers have the same rights and duties" is the saying of Islamic jurisprudence. However, religious regulations that regulated life in public in a Muslim residential environment did not necessarily require the stranger to comply with them, such as the prohibition on drinking alcohol, eating pork, fasting on Ramadan. His religious and social rights could not be restricted like those of Muslims and he could not be deceived and harassed. As in Judaism, Muslim society had to do justice to the stranger. Those who disregarded this were even accused by Prophet Mohammed. In a hadith it says: "Whoever does wrong to a Jew or a Christian, I will be his accuser on the day of the Last Judgement". In another hadith it also says: "Whoever persecutes a dhimmi (non-Muslim), or deprives him of his rights, or has hounded him with a job that overtaxed him, or has taken something from him without permission, I will complain about on the day of resurrection." (al-Bayhaqi)

In practice and within the framework of the interreligious dialogue with Christians, the Prophet Mohammed received a Christian delegation "People of Najran" from Yemen. He set up a tent for them for three days as an expression of hospitality and provided them with a corner in the mosque (mosque in Medina) for their prayers. He then wrote them an agreement as follows: "The lives of the people of Najran and the surrounding area, their religion, their land, property and livestock, both those present and those absent, their ambassadors and places of worship are under the protection of Allah and the guard of His Prophet". It is a matter of creating a place for the strangers to practice their religious obligations.

A heart for the stranger and the poor

As in Judaism, numerous prescriptions in Islam emphasize the need and supreme importance of love - and mercy - toward one's neighbour.

Charity is an essential and integral part of faith in God and God's love, since in Islam there is no true faith and righteousness without charity. Prophet Muhammad said: "No one of you really believes until he loves for his neighbour what he loves for himself". (Sahih Muslim, Kitab al-Iman, 67-1, Hadith no.45.)

However, compassion and caring for one's neighbour (stranger) - and even doing prayers - are not enough. They must be accompanied by generosity and selfless sacrifice. God says in the Holy Qur'an: "It is not piety when you turn your faces to the east or west; piety is rather to believe in God, the Last Day, the angels, the book and the prophets, and to give of property - though one loves it - to relatives, orphans, the poor, the stranger, the beggars, and (for the purchase of) slaves]...[". (Sura 2:177)

Without giving to one's neighbour what is dear to ourselves, neither God nor one's neighbour really love. Just as God appreciates humans, humans should appreciate one another. Service to humans is the central building block of the Islamic ethos. From the mouth of the Prophet Mohammed it is reported in this context: "The best among you is the one who serves humans best" (Tabarānī, al-Mu'jam al-awsat, Hadith Number: 5787.)

In the context of pastoral care, Islam regards the stranger and the poor, as a person in need. They are entitled to every conceivable support from the community. It is not the dependence on the others that is the starting point, but the claim of the person concerned to the solidarity attitude of the community. This is comparable with the commandment of monetary help for the poor (Arab. zakat), which in Islamic theology is not only regarded as donation of the rich to the poor but as claim of participation of the poor in the collective wealth. With this change of perspective an appreciation of persons in need is connected: "Who relieves a person of one of the difficulties of this world, God relieves one of the difficulties on the day of the resurrection. And who relieves a person in need of help of his complications, God relieves complications in this world and beyond..." it says in the Hadith (AN-NAWAWI Ḥadīṯ No.36). Islam regards the needy person as a person in a state of crisis. Accordingly, he and she need every help of his community in every respect, medical, psychological, spiritual and social. Building on such and many other Islamic commandments in the service of humans, a charitable tradition developed under the keyword "waqf" (welfare/foundation).

As in the Jewish tradition, from the eighth century onwards organised charitable institutions were established in large cities such as Baghdad, Cairo, Damascus, Aleppo and Fez, which ensured the survival of the poor and the observance of religious regulations connected with food, as well as accommodation and clothing. They were also used to care for visiting

strangers. The Islamic foundation system produced interesting blossoms: e.g. the "Foundation for Foreigners". It offers free food to people who are in a city or in a place as strangers.

The Qur'an speaks of the task of every Muslim to protect people from all worldly and spiritual risks through responsible action. (24:61) The Qur'an describes it as a communal duty for all believers to assist the poor and needy person. "Do good! Allah loves to do good! (2:195) The most commonly used syntagma in the Qur'an as the first and fundamental source of the Islamic religion is that which speaks of "faith and doing of good works" (الإيمان والعمل الصالح). Depending on the counting method, there are about 60 to 80 mentions of this syntagma in different contexts and variations. From this spiritual and social obligation namely "faith and doing of the good works" developed very early a theology of helping and social welfare in Islam.

The Sunnah describes the cohesion of Muslims, when one of them suffers and needs help, with the metaphor of the human body: If a limb suffers, then the whole body feels ill: "The believers resemble a body in their mercy, affection and compassion towards each other: If a part of the body suffers, the whole body takes care with fever." (Bukharyy, Adab,6011)

Since every believing Muslim is enabled and called by God to assume social and spiritual responsibility towards his fellow human beings, the concern for one's neighbour in individual and social regard has always been part of everyday Islamic life. Islam names as its innermost source the experience of mercy, which is at the same time confession and mission. The immediacy of the experience of divine mercy finds its deepest fulfilment in the devotion to strangers and suffering people.

The believing Muslim, who in his turn to Allah, the All merciful, recognizes the brother worthy of mercy and turns to him in active care, will encounter the mercy of the All merciful, as described in the following Hadith: "The merciful who shall show mercy, those will experience mercy by the Merciful." (Tabarānī, al-Mu'jam al-awsat, Ḥadīṯ No.: 9013)

Healing and Salvation for Body and Soul
from an Islamic Perspective

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ABSTRACT

Islam has a holistic view of the world and of human beings does not distinguish between the various spheres of life. This holistic view also gives the background for the Islamic concept of salvation and healing. It can even be said that healing and salvation mean surrendering to the "Holy", to God, and to have a sense of His omnipotence, which is the understanding of Islam. Physical or mental illnesses and crises serve to remind one of God and the hereafter and thus help to overcome illness or crisis. Illness can thus be understood as a test that aims at the perfection of man. However, humans should do everything for their health. God, the true healer, wants doctors to use their skills to promote healing. It is important for Muslims, to be able to fulfil their religious duties as far as possible when they are sick. Hospital chaplaincy has to take care that this becomes possible. The mentioned principles are basic for hospital and prison ministry too. In the history of Islam there are many indications of good care in hospitals and prisons. Maintaining the health of the soul and the body is one of the foremost duties of Islam. Responsible for this are the people themselves, but also the society should take measures, that healing and salvation are to be enhanced.

Islam is known to be a religion that does not distinguish between the various spheres of life such as between the spiritual and material worlds. The transitions in the Qur'an are fluid. Islam thus has a holistic view of the world and of human beings, because it wants to offer an overall concept for humans. In this respect, the human body depends on the mind (*ruh*) or the soul (*nafs*), but holistically, human beings consist of mind and body. Through the breath of the spirit (*ruh*) human beings and their souls come into existence. This unique combination makes up their personalities. In Islam the concept of healing and salvation is grounded in this holistic view of the human being. However, from an Islamic point of view salvation and healing must also be viewed from another perspective. *Johann Christoph Bürgel* expresses this very well in his book *Omnipotence and Power (Allmacht und Mächtigkeit)*, when he - looking at the Islamic overall concept - writes:

"The other ritual duties of Islam also serve the goal of sanctification.: [...] the purification to be performed before prayer and other ritualistic activities, [...] and fasting in the month of Ramadan. Yes, even the tax for the poor can be seen in this respect as an approach to the sanctification of economic life [...]. The sanctification of the individual as well as the whole serves to submit everything unto the Holy One, and is the most important way of expressing this. The Holy One is God, the divine omnipotence. Islam means both 'submission', [which], if derived from salām (salvation), and means 'entry into the state of salvation'. The corresponding participle *muslim* means 'submitting one-self' or 'entering into the state of salvation'. In fact, both determine each other, and we get the actual content of the word Islam when we translate: 'salvation through submission.' Salvation, however, does not mean the redemption of sins through the self-sacrifice of the Son of God, but inclusion in that which God has ordered, the universe governed by his omnipotence, yes, it ultimately means participation in the omnipotence of God. "[1]

Here, in the Islamic context, Bürgel defines salvation as "the integration of the human being into the all-God-governed universe". That is to say, the person who seeks orientation in this world can only understand himself or herself correctly from an Islamic point of view, if he or she is willing to place himself or herself in a larger context and interpret all aspects of life including relationships from this perspective. This also includes acknowledging the fact that human beings belong to God, a concept which is expressed in many verses of the Qur'an. In one of these verses it says, *"We belong to God, and we return to Him"* (Sura 2/156). The Muslim repeats this verse of the Qur'an if he and she is subject to trials and tribulations. For example, if crops fail, or if he or she falls ill or hears that another Muslim has died (see Sura 2/155). In the Qur'an., therefore, life, illness and death are understood to be a time of testing. Because as it says, *"He (God) created death and life to test which of you is acting the best. And He is the one who is mighty and full of forgiveness. "*(Sura 67/2; see also Sura 2 / 155-157).

This means that physical or mental illnesses and crises serve to remind us of God and the hereafter and thus put the crisis into His perspective and enable us then to overcome the illness or the crisis. Thus, human beings, after making use of all the help that the medical world can offer, also perfect themselves by patiently enduring the suffering by which God is testing them. Furthermore, illnesses serve to forgive some of the sins the patients have committed. When a person is sick, he or she remembers that the disease comes from God and that he or she is dependent on God. In other words, in the state of illness, the presence of God can be experienced even more intensely. That is what the Islamic saying means: "*Whoever visits the sick, also visits (indirectly) God*."

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[1] *Bürgel, Johann Christoph*: Allmacht und Mächtigkeit: Religion und Welt im Islam. München: Beck, 1991, S. 23-24.

For a Muslim it is a religious duty to visit a sick person. For this reason, a sick Muslim is often visited by his or her relatives, the mosque or religious community and others who know him or her. According to the Qur'an., this world is a stopover where human beings should perfect themselves in order to be able to enter the hereafter. That means, the life of a human being should be focused on the hereafter, with the aim of achieving perfection in this life. Falling ill falls into this category and serves this purpose. Illness in Islam is interpreted as a gift and grace of God, whereby the Muslim can reach higher spiritual goals. Our Prophet Muhammad says: *"On whomever God wants to bestow goodness, the Almighty tests him with sickness."*

Through death, human beings finally reach their Creator, where, freed from worldly problems, they can live in peace. The Prophet Muhammad says of a dead person: "[...] The believing servant (al-'Abd al-mu'min) recovers from the exertions of the world, whilst people, countries, trees and animals recover from the sinful servant (al-'Abd al-fāǧir)."[2]

So, death is not the end of a human being, but a new beginning. Death contains a new life. For this reason, human beings should not be afraid of death or repress death. In other words, death is a homecoming to God.

That which constitutes the true person is, according to the Qur'an, their spirit or soul. The Spirit of a person is the guarantee of the permanence of the ego. According to the Qur'an a human being is a free person, who is personally responsible for his or her deeds and for the protection of their own body and soul, and therefore he or she is held accountable in the hereafter. Physical and mental health is therefore of high value in Islam. The unity and balance between mind and body make a Muslim feel comfortable, that is, achieve healing. A Muslim also feels at home with the Qur'an, which determines his or her way of thinking. That is why the Qur'an itself says: *"And we send down the Qur'an that brings healing and mercy to the faithful"* (Sura 17/82).

The medical historian *Heinrich Schipperges* from Heidelberg emphasizes in his book, "Health and Society" the philological connection between the terms health and Islam [whereby he also talks about the concept of salvation]: *"We have to consider that Islam is the only high religion which already bears the word 'health' in its title and thus has made this central concept the foundation of the world view and way of life. 's l m' = 'salam' means: all-round well-being in body, soul and spirit, the Whole. The reflexive form of salam is islam, the total dedication to salvation. Anyone who confesses himself or herself to this salvation is a 'muslim'."* [Schipperges 2003: 25].[3]

As one can easily recognize here, the concept of health and, concomitantly, that of well-being

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[2] Muslim, Ṣaḥīḥ Muslim, ǧanāʾiz [funerals], book 11, chapter 21, Nr. 2202 / 950.
[3] Quote in Ilkilic, Ilhan: Gesundheitsverständnis und Gesundheitsmündigkeit in der islamischen Tradition. 2. Aufl. Bochum: Zentrum für Medizinische Ethik, 2005, S. 1

(salvation) is contained in the word *Islam* itself. Not only health, but also illness, death and dying cannot be properly understood for today's Muslims without faith in God and the Qur'an, because, as Bürgel says in the quote above, they must be placed in the overall context of being human. The services which are regulated by the Qur'an and the Sunnah (habit of the prophet) also belong in this overall context, as they too promote well-being.

From what has been said, Islam rejects the separation of mind and body in human beings, that is, it rejects dualism. The real possessor of body and mind is God, while the human being is only the user of these two. For this reason, they have to be handled carefully. The purpose of life and death is to enable a human being to prove him or herself in this world to be a responsible human being. A responsibility, which is, of course, grounded in freedom. (Sura 67/2) This involves caring for the wellbeing of their body, soul and spirit in an Islamic sense. In Islam freedom and responsibility in this world rests on the individual: *"And no burden-bearing (soul) bears the burden of another."* (Sura 17/15)

In worship, the human being - without intermediaries - faces only his Creator (Sura 1). This personal responsibility of each human being for his or her actions as an individual is emphasized in many verses of the Qur'an.

Because the goal of medicine is "the preservation of health" and "the cure of disease," the physician has an important position in Islam, seeking, as much as possible, to preserve human life and thereby benefit every human being. To benefit people and avert harm is one of the principles of Islamic law.

The real healer of disease is God. But God is also the one who tests people through diseases and disabilities. So, he is also the cause of diseases and disabilities. However, the doctor's job is to cure these illnesses and as a mediator to enable the healing, which comes from God, "through using his medical expertise on the patients." Therefore, in Islam "the art of medicine" is considered to be a "gift of God"[4]. That is, God, who has sent down a remedy for every illness, has given a power of healing through the laws of nature, and the physician uses these laws. Therefore, all therapeutic measures that serve the betterment and positive development of human beings and are used by relatives, therapists and physicians are welcomed and acceptable from an Islamic point of view.

How the visitor should deal with a sick person and what he should say to him or her is expressed in the following saying of the Prophet: *"When you visit a sick person, encourage him to live and give him words that will relieve his pain and comfort him. Because this cannot change the predestination, but it can improve the patient's morale."[5]* The predestined

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[4] *Ilkilic, Ilhan*: Gesundheitsverständnis und Gesundheitsmündigkeit in der islamischen Tradition. 2. Aufl. Bochum: Zentrum für Medizinische Ethik, 2005, S. 5.
[5] Quote in *Ateş, Süleyman*: Kur'ân Ansiklopedisi. Bd. 1-30. Istanbul: KUBA, 1997-2003, Bd. 7, S. 480.

suffering leads to the purification of the soul, where a human being can obtain the pleasure of God by enduring the disease. Because, according to Islam, the pleasure of God is the highest that can be achieved.[6] The believer draws power from God during his or her illness because he or she understands *"the sickness as a sign of God's testing"*. They know that their soul will return to God. Therefore, the Muslim should not be afraid of death, because the time of death of each person is set.

Thus, illness and health cannot be considered separately from a person's religion, environment or culture. This must be taken into consideration by Islamic pastoral care when working with patients or clients. Knowledge of the different religious, social and cultural interpretations enable us to understand how a particular group or religion interprets illness and to classify the illness within this particular system of thought. In addition, the well-being of Muslims is wholistic and depends not only on the fact, that their illnesses are cured, but that they are able to exercise their religious duties, fulfil their social responsibilities, and fulfil the responsibilities of their faith community in accordance with the Qur'an and tradition of the Prophet Muhammad.

A human being bears since birth the divine thought (*fitrat Allah*) in him or herself. As he or she physically matures they slowly begin to recognize God and to serve Him. This knowledge of God and this worship lead to the point where human beings begin to develop spiritually. The person who attains his linguistic maturity and is composed of body and soul undergoes a spiritual development that reaches its climax in spiritual maturity. The balance between reason (*'aql*), heart (*qalb*), appetitive soul (*nafs*) and mind (*rūḥ*) contributes to this spiritual perfection through *tazkiyat an-nafs* (purification of the appetitive soul), which is at the same time the expression of religious maturity and the highest form of freedom. This balance can also be disturbed when people make mistakes, exaggerate, are wasteful, or commit sins being led astray by the influence of Satan, their appetitive soul, or other people. For human beings were also created weak. Thus, the human being is a bipolar creature. The people in whom this balance is disturbed are described in the Qur'an, among other things, as people with illness in their hearts (Sura 2:10). The well-known exegete of the Qur'an *al-Baidāwî* (he died about 1290) says in commenting on Sura 2:10 on the Qur'anic phrase "sickness in the heart":

> *"Illness is actually what happens accidentally to the body and pulls it out of its own balance (i'tidal) and causes a disturbance in its functions. In the figurative sense [the term] refers to the mental phenomena of the illness which impairs the perfection of the soul, eg. ignorance, superstition, envy, secret hatred and sinfulness; for that prevents the attainment of virtue and leads to the loss of the true, eternal, future, and noble life "[7]*

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[6] „God has promised the faithful men and women gardens under which rivers flow and in which they will dwell forever, and good dwellings in the gardens of Eden. But a pleasure from God is greater. This is the great success." (Sura 9/72).

[7] Quoted after *Klein-Franke, Felix*: Vorlesungen über die Medizin im Islam. Wiesbaden: Steiner, 1982, S. 122.

The restoration of this balance happens for example through worship, good deeds, repentance (*tauba*), and forgiveness by God, for *"God has compassion on human beings and is merciful"* (Sura 2/143).

In Islam the aspect of forgiveness plays a very important role for people who no longer have any hope or prospects for the future, as forgiveness lifts peoples' spirits again. Another exercise that can restore this balance is remembering God (dhikr Allah) by which people come to rest: *"Those who believe and whose hearts find rest in the remembrance of God - yes, in the remembrance of God, hearts find rest."* (Sura 13/28)

Serving God and enduring his trials lead people to true freedom. The Prophet Muhammad and the other prophets are role models in this regard, for they proclaim that all human beings are created equal and naturally attuned to God. According to this belief they can therefore interpret and master the various trials in this world just as Job or Joseph, who was imprisoned illegally and was finally saved. This belief in God enables people to develop mentally and physically, thereby achieving the highest form of freedom. Because the trust in God and worship of God means that one adores the highest being that exists, one thus liberates oneself from other dependencies that limit the development of our personality, and hereby one becomes truly free.

In other words, the world is a school in which one should perfect oneself through trials and crises, so that one is transferred to paradise.

The different Islamic disciplines have adopted and further developed the Qur'an's concept of personality. The Islamic mystics, for example, centre their attention on the inner life of a person. Their motto was: *"The one, who knows oneself knows his Lord."*[8] The Qur'anic divisions of the ego, such as eg. in *an-nafs al-ammāra* (the ego that commands evil) or *an-nafs al-lawwāma* (the self that reproves oneself = conscience) can then be interpreted by the mystics as different levels of consciousness of the ego. Humans can purify their soul (*tazkiyat an-nafs*), for example, by remembering God (*dhikr Allah*) or other forms of worship, attaining thus a higher degree of spirituality and thereby come to recognize their true self. This is also evident in *Yunus Emre*, who in the thirteenth century expressed his experience of self as follows: *"I have an ego in my ego within my ego."*[9]

One of the duties of Muslims is to care for the elderly, the sick, the weak and the disabled. Friendliness, mutual communication, acceptance and tolerance is very helpful and is one of the basic convictions of Islam.

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[8] Cf. al-Gazzâli: Das Elixier der Glückseligkeit. Aus den persischen und arabischen Quellen in Auswahl übertragen von Hellmut Ritter, München [5]1993, S. 35 ff.

[9] *Mustafa Tatçı* (Hg.): Yunus Emre Divanı, Ankara 1991, S. 201–2; cf. also *Abdurrahman Güzel*: Mutasavvıf Yunus Emre. Hayatı-Eserleri (= The mystikr Yunus Emre. His life and works), Ankara [1991], S. 168–170.

Pastoral care in Islam can also be interpreted as almsgiving or giving a donation, because both the spiritual donor (care giver) and the recipient of the spiritual donation (client) benefit from it and both can thus be purified in the process. Pastoral care in Islam is therefore *help for self-help*, which also helps the care-giver, because this activity is a way of serving God. For it is said in the Qur'an, *"You will not attain goodness (piety) unless you give from what you love; and whatever you donate, behold, God knows."* (Sura 3/92) That is, everything that a human being loves, whether it be a craft, another activity or other spiritual fields of work, their belongings and assets, all material and spiritual goods (abilities), it should be donated and not only remain accumulated by one person, but the whole of society should benefit from it.

The Qur'an thus spurs people on to altruism, because exaggerated egoism harms both the individual person and society as a whole. Part of the altruism of the person of faith is that he or she give good advice to a brother or sister. This advice should be given in the best way, because the Qur'an says, "... *speak kindly to people"* (Sura 2/83). The good word can - according to the Prophet - also save people from hellfire. The principle of the Qur'an, *"to address people with friendly words"*, laid the groundwork, among other things, for the development of music therapy in Islamic spiritual history. As you know, music therapy can help people regain their mental balance. For example, at the time of the Abbasids and beyond in the Ottoman Empire, mental patients in sanatoriums called Dâr ash-Shifâ were treated by Qur'an lectures, water drops and sounds, by the sounds of the pipe flute (*ney*), and by fragrances, especially flowers. In such institutions, mentally ill people were treated in various keys (*maqâm*) and with instruments, depending on the disease, with music therapists permanently employed in these institutions.

Islamic hospital and prison ministry

The basic principles of Islamic pastoral care outlined above, which are embedded in the universal understanding of salvation as taught in Islam, can be applied to care for Muslim patients or inmates both in hospitals and in prisons. Thus, there is an intersection in the care of Muslim patients and prison inmates, whereby the foundations of Islamic hospital pastoral care can also be applied to Muslim prison inmates. In addition, in the care of Muslim prisoners special attention should be paid to include certain items which should be integrated into the training of Muslim spiritual care givers. We learn from *William Montgomery Watt*, who wrote in his book *"The Influence of Islam on the European Middle Ages"*, that in addition to patients in hospitals even prison inmates in the Islamic Middle Ages were cared for. He writes:

> "In the early 10th century, we also hear of doctors visiting prisons and the establishment of a mobile clinic and pharmacy to provide medical care to villages in lower Iraq. The model of the capital Baghdad was followed by the provinces, and from the 9th century on hospitals were built in the most important provincial towns. One of the biggest was the Mansûrî in Cairo. It was built in 1284 in a former palace and allegedly had room for

eight thousand patients. This hospital was generously equipped. Male and female patients were separated, and there were also separate wards for diseases such as fever, eye inflammation or dysentery and surgical cases. In addition to several surgeons and doctors, including specialists, there were nurses of both sexes, a large administrative staff, a pharmacy, pantries, a prayer room, a library and a lecture hall. With such excellent hospitals, it is not surprising that there were also manuals on hospital administration."[10]

As for the prisons, it can be said that the second Kaliph Umar built the first prison in Islamic history. He is said to have bought a house in Mecca and converted it into a prison. In addition, there was also the form of house arrest in early Islam as a form of punishment, which granted the prisoner greater freedom. So, there were prisoners in house arrest, such as. B. Bakkaar b. Qutayba (died 883), who taught Hadith from their own window. The maintenance of the prisoners was financed by state funds, so they did not have to beg in chains on the street. However, those who were rich and had money sometimes had to provide their own prison residence and pay rent. But it was also strictly respected that no one was illegally put in prison.[11]

Irene Schneider, who gives this information, further states in her article on the prison in Islam the following about the prisoner, relying on the medieval Islamic law books:

> „If he was sick, the prisoner could be looked after by his servant or he could be discharged from prison. Furthermore, he could receive guests in prison, especially members of his family and sometimes he was even allowed to have sex in prison if an appropriate place for it was available. A prisoner should not be beaten, chained, paraded through the streets or forced to work. Nevertheless, prisoners were prohibited from attending gatherings, festivals, the pilgrimage (ḥadjdj) and funerals."[12]

In other words, according to Islam, prisoners should also be treated humanely in prison. This also includes pastoral care in prisons, so that they can achieve physical and mental healing. For all human beings are creatures of God and have human dignity, but according to the Qur'an humans can also make mistakes and cause harm to other people, for which they can be punished here in this world or in the world beyond. Each person will reap what they sow.: *"7 He who does good in the weight of a particle will see it. 8 And he that does evil in the weight of a particle will see it."* (Sura 99: 7-8). According to the Qur'an, if somebody inflicts harm on others, he and she actually inflicts harm or injustice on him or herself (zulm: compare Sura 10:44). The mystic *Sa'di* from Shiraz expresses this as follows:

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[10] *Watt, William Montgomery*: Der Einfluß des Islam auf das europäische Mittelalter. 2. Aufl. Berlin: Wagenbach, 2002, S. 56.

[11] Cf. *Schneider, Irene*: Sidjn. In: Encyclopaedia of Islam. Second Edition. Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs, Leiden: Brill, 1997, Bd. 9:547-48, hier S. 547

[12] Ibid.

Human children are all brothers,
from one substance like a body's limb.
If illness touches only one member,
so the others have no peace nor rest.
If another's pain does not burn you in the heart,
you do not deserve to be called a human being.[13]

In the case that somebody has committed a mistake, offense or sin, he or she can ask forgiveness from God: *"Those who commit evil or wrong themselves and then asks forgiveness from God will find that God is forgiving and merciful."* (Sura 4/110). If this offense occurs at an interpersonal level, courts can be brought in and the person is punished for it or the offender is forgiven by the relatives. If the offender shows a certain regret, then a lesser punishment can be given. The goal of Islamic punishment is first and foremost education, because the deep core of the human being is considered as a good being, but is under good and evil influences:

> *"And of the soul and what is forming it, and gives it its vices and its piety! 9 He or she who purifies it will fare well, 10 but he or she will be disappointed, who covers the soul with iniquities."* (Sura 91 / 7-10)[14]

Islam therefore assumes that human beings can fundamentally change, even if they have committed mistakes or criminal offenses. The path to rehabilitation is therefore always open. This can happen eg. through repentance (*tauba*). Prison ministry should not only be done out as a prophylactic prevention, but should look at and care for the person as a whole so that he or she can attain physical and mental healing. Society should take precautions and take educational measures to ensure that as few people as possible end up in jail. This also has something to do with the working and living conditions, but also with the distributive justice in societies.

I would like to conclude my lecture with the words of *Yusuf as-Surramarri* who died in 1374, He was a Hadith scholar who also dealt with medicine for a long time:

> *"The health of the soul is one of the most important duties and the consideration of physical health is one of the most urgent obligations. God says: Do not kill yourself, for God has mercy on you!' (4:29) God also says: 'Do not fall to ruin with your own hands!' (2,195) For bodily health is the result of proper fulfilment of religious and secular things and the order of heavenly and earthly affairs. But this cannot be achieved without the knowledge of medicine, by means of which one distinguishes the harmful from the useful. It is one of the noblest of sciences and its maintenance is of the utmost importance.*

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[13] *Sa'di*, Der Rosengarten. Auf Grund der Übers. von Karl Heinrich Graf neu bearb., hrsg. und kommentiert von Dieter Bellmann, München 1998, 49.
[14] Also: "We have created humans in the most beautiful regular form, then We have brought them to the lowest of the lowly levels." (Sura 95/4-5).

God the Exalted has referred his creatures to the principles of body medicine in three passages in his glorious book. These principles are three: the maintenance of health, the precaution (himya = prophylaxis) towards harmful things and the emptying of perishable substances.

And the Prophet - God grant him peace and salvation! - said: (God does not send down an illness without sending down a remedy!) (Only :) The one knows it, the other does not. The scholars of Islam then developed from the Word of God and the Word of His Messenger a medicine which the most skilled doctors of antiquity were unable to develop, as the Qur'anic words show: Eat and drink and do not live excessive!"[15]

Reflections
from a Jewish perspective

The Holiness of the holistic entity „human being" and its healing

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The holistic view on the human being composed of body and soul that are inseparable for good and bad times during life on earth, as presented by Professor *Takim*, is shared by Islam and Judaism. In details and in the consequences construed from the understanding of the human nature and its deficiencies obvious differences become manifest.

In the Jewish perception of human beings as spiritual and corporal entity three Hebrew words describe what in the European languages is wrapped in the terms *life* and *soul*: *nefesh* is the life giving soul, *ruach* is the breath of life and *neshamah* is the divine breath that brings the inanimate matter to life. Whereas the former two are present in all creatures, the *neshamah*

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[15] *Bürgel, Johann Christoph*: Allmacht und Mächtigkeit: Religion und Welt im Islam. München: Beck, 1991, S. 188-9

is what G-d gave only to humans. G-d created the holistic entity "human being" composed of body and soul(s) in His image (Gen 1:26). Indeed, it is not possible to make a retrojection from this image to the Eternal in order to understand which of His "properties" is present in what proportion in the human being, but one thing is beyond dispute: the fact to be in the image of G-d makes human life holy and therefore overly worthy of protection. But where does the protection come from?

In the Garden Eden the protection by the Creator was unquestioned. This changed, however, when man catapulted himself out of the paradise of carefreeness by enjoying the fruit of the tree of knowledge of good and evil. From that moment on humans became responsible for themselves. Right after his creation he was told by G-d that he'll be a superordinate leading being for the wildlife (Gen 1:28), but that he wasn't assigned a responsible superior among the inhabitants of the earth.

One of his and her responsibilities is the careful dealing with the life entrusted by G-od, the *nefesh*. To keep it as long as possible in best shape is a priority duty. This holds for the soul(s) and the body, the shroud loaned to the soul by G-d. This results in the absolute priority of the preservation of life and health over the observance of ordinances. According to Lev 15:8 man got the divine ordinances and laws in order to live by their observance – not in order to endanger life. Therefore, in case of danger to health and life all commandments except for three prohibitions (idolatry, murder and prohibited sexual relations) must be set aside if this should become necessary (Babylonian Talmud Sanhedrin 74a) – even the potential necessity suffices. This holds for physical as well as mental health problems.

One might think that according to Lev 15:8 the sole observance of what G-d has proscribed should suffice to secure the prevention of life-threatening conditions. But this would mean that a basic notion concerning the role of mankind on earth is overlooked: According to Jewish understanding G-d created the world purposely imperfect, and humans are assigned the task of perfecting it. One of the deficiencies are diseases. The restoration of health is an – also religiously motivated – task for all who can contribute to it: Doctors and nurses must apply their knowledge and skills, and the patient must contribute as best as he can to his recovery. Also, family and friends are encouraged to support the patients in their struggle against the disease.

Visiting the sick (*bikkur cholim* in Hebrew) is an obligation, that is traced back to a biblical story, and an example of the "image of G-d": G-d visited Abraham during his recovery from the circumcision at the age of 99 (Gen 18:1). Family members and friends are called upon to give the patient the feeling that he and she is not left alone with health problems. Nevertheless, they have to be considerate of his wishes and requirements. Crowd gatherings by the bedside are counterproductive for the healing process and often poison the relations with the other patients in the same room.

Confidence that stems from the trust in G-d is an important factor to expedite the healing. Therefore, sick people often wish to speak to a care-giver or a religious authority, like a rabbi, even when they normally don't care about religious practice. However, for patients who practise religion in their daily life it is important that they comply with as much commandments as possible in the exceptional situation of a hospitalisation. For Jews this means, in particular, that they get kosher food, i.e. complying with the Jewish dietary laws, but also to be able to fulfil the prayer provisions.

It isn't part of the Jewish deposit of faith to regard diseases as a divine ordeal or even punishment. For sure, we Jews believe that G-d rewards and punishes, but we don't know when and in what form the consequences of our deeds will arrive. We also don't believe that the suffering caused by disease or affliction bolsters the perfection of the individual. The perception that martyrdom paves the way to paradise or annuls previous sins isn't present in Judaism. Of course, it happens that a patient attributes his ailment to a previous transgression and understands it as a punishment, but only he or she may think so. In such a case one should motivate him and her to cooperate on healing by bringing to their mind that in order to obtain forgiveness from G-d for the wrong he or she has committed, they must try to make up for it; and to this end they must first do all that is needed to recover health.

Reflections
Healing for body and soul from a Christian perspective

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In the presentation of *Professor Takim* we have heard about trial - "sickness as a sign of God's trial". When we in Christian perspective think of trials, we might remember Job (the person from Old Testament in the Bible who became sick and suffered extremely). Job was crying and calling upon to God and finally God talked to him, even He never answered his questions. God rather showed what He is doing on earth. Job repented in dust and ashes afterwards. *And the Lord turned the captivity of Job (Job 42,10).* In the Islamic perspective I can hear the words *submission, testing or examination.* In Christian perspective there we rather could speak about *repentance* (as changing the mind and deeds of the person) *through the communication with God,* called prayer. Through prayer we are *searching for the individual meaning of disease or crisis.*

There are three other explanations of the suffering alongside with the trial in the Christian perspective: 1. Finding a greater good, 2. The Meaning stays secret, 3. Demonic and destructive powers. Two of them are the most frequent – *the greater good* and the *secret*. Many Christian patients believe that their suffering is completing the suffering of God's Son, or the suffering of the Church - as the Body of Christ (we can find the Bible verse about this approach in the Epistle of Apostel Paul, Col 1, 24). Sickness can become good for something; the illness may change the life – in the physical or spiritual life of the sick person. Sickness can bring something good for the family, even if it doesn't seem so at the beginning. The family members might come closer to each other when they want to help and support their sick loved one. But from my practice as hospital chaplain it seems to be more tru that the relationship among family members will not become better during the illness if they were not good before. Visiting sick people in Islamic perspective sounds admirable.

Sickness as *a secret* means, that we do not really know about God's reason for sickness. We need to be honest toward sick persons and we have to say as pastors and other visitors: "I don't know why you are sick, I don't understand it, but I can stay with you, support and accompany you." It is the Christian principle we live in our Christian ministry in hospitals or in Diakonia nowadays – *God doesn't need necessarily tell us about the meaning of illness, but He offers us that we are accompanied by Jesus Christ*. The secret gives a large space for searching for meaning. God might not be the cause of diseases, but there is rather an open space for faith and hope in God. The secret of illness allows searching for the own explanation of the patient (one of my patients named the reason of his sickness a warning of God – at the same time he didn't respect advices of medical doctors, so he happened to be a patient in the hospital again and again). This *searching happens in the dialogue with God*, which Christians call prayer. The prayer is the great instrument of communication with God, prayer is the chance and possibility for seeking for God's will in healing processes. The prayer may be connected with the support of other praying people: *Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that you may be healed. (James 5, 14 -16)*. The prayer as the means of communication in *the relationship between Christians and God/Christ*: that is the most important emphasis in Christian perspective. Many times, a sick person doesn't understand what this suffering is about and why illness came upon him or her, but in loving relationship with God, full of trust and hope good things can happen or the sick person is able to cope much better than without loving and kind relationship.

Of course, Christians use the medical help from doctors and from medicine. Christians accept the medicine as the important science given for people. Science and Christian faith in God must be in a dialogue.

I will close with the thought of one of the first Christian ancient Latin author who had a very clear vision of theological anthropology. He saw the human being as a perfect unity of soul and body. St. Augustine says: "Our Hearts are Restless Until They Rest in You, God."

Some remarks on intercultural und interreligious dialogue in care and counselling. Towards the art of interpathetic counselling

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Clarifications of terms and diagrammatic depiction

In his book on *Pastoral Counselling across Cultures*, David Augsburger (1986) refers to *inter-pathetic caring*, the process of "feeling with" and "thinking with" another. Such an attempt requires the art of intercultural paradigm switching, namely, to transcend fixed trans-cultural perceptions, gauged pre-cognitions regarding the other as stranger and discriminating typologies (stereotyping) and stigmatisations, in order to enter the other's world of assumptions, beliefs, and values afresh, and, thus, temporarily take them as one's own. This kind of intercultural bracketing, Augsburger calls "*transspection*".

Transspection consists of three intercultural modes of inter-pathetic counselling that consists of:
(a) a process of epistemological transition; (b) an acute awareness of the interconnectedness in terms of inter-relational exchange, and (c) the acceptance of the art of philosophical probing, namely, to be critically and analytically be engaged with many layers of unarticulated preconceptions regarding worldviews, cosmologies and religious frameworks (belief systems).

(a) *The process of epistemological transition*

The process of epistemological transition is based on the counselling principle of intercultural *transspection, namely,* the cognitive and critical exercise (a mindboggling exercise) of the human mind to put oneself paradigmatically into the head (not shoes!) of another person. While empathy is a projection of feelings between two persons in epistemology, transspection is a trans-epistemological process which tries to experience a foreign belief, a foreign assumption, a foreign perspective, and feelings in a foreign context, as if it is one's own.

(b*) Interrelational exchange within a sense of humane interconnectedness*

Inter-pathetic counselling presupposes *interspection*, namely the pre-acknowledgement of the awareness of the interrelatedness and interconnectedness of different frameworks of meaning within the network of human relationships. More or less, what is meant by *ubuntu* philosophy in many African spiritualities: I am a human being through another human being. The perspective of the other is important for processes of healing: How does the other perceives and experiences me?

(c) *Philosophical counselling and probing*.

The listening skill applicable in inter-pathetic counselling deals with the worldviews and philosophies of the other. It probes into the 'cultural sub-awareness' of traditional customs and wisdom narratives. It deals inter alia with the following fundamental questions: How does the other perceive the cosmos? -In what does he/she belief? In this sense interpathetic counselling and the art of transspection is related to a very new trend in counselling, i.e. philosophical counselling.

In philosophical counselling three basic interrelated, issues are simultaneously at stake when one starts to probe into the *conceptual structures of wisdom thinking*:

- *Philosophies of life* on the level of wise decision-making (*sapientia*). On an *ontological* level, philosophies of life deal with the essence of being in its quest for meaning. It probes also into the mystical and transcendent realm of life. Philosophies of life operate on a meta-level and determine meaning orientation on a daily basis. They should therefore be articulated in a hermeneutical approach to counselling.
- *Paradigms* and schemata of interpretation (comprehensive conceptualisation). Schemata of interpretation refer to comprehensive paradigms (comprehensive systems of understanding in terms of conceptualisation and patterns of thinking) that capture a kind of general principle or truth that helps to organise knowledge and directs human behaviour within *epistemological processes of knowing*. In this sense, schemata of interpretation are related to the quest for valid and true sources of knowledge.
- *Worldviews* and different outlooks on life: perspectivism, standpoints, ideological positions, assumptions, convictions and presuppositions. Worldviews (*Weltanschauung*) refer to very specific perspectives (outlooks) and views on the meaning and outcome of life as embedded in cultural taboos, habits and customs. In essence, worldviews are

human attempts to formulate conceptions of a general order of existence and clothing these conceptions in a structure of ideas that give direction in daily orientation. Worldviews are closely related to life views. In life views the emphasis is on: (a) basic needs and desires – the realm of need-satisfaction; (b) basic expectations – the realm of dreams and ideas; (c) basic goals and achievements – the realm of purpose and destiny (where to?) and (d) the basic design or function of one's life – the realm of beauty and aesthetics. In worldviews, the emphasis is more on general values that can act as regulative principles for the structuring and organisation of daily life events (happenstances of life).

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Interpathetic intercultural and interfaith care

In terms of possiband counselling is about the concern for:

- The interpretation and understanding of *language* embedded in an intercultural dialogue. The understanding of metaphors and symbols describing the meaning dimension of life should be assessed in intercultural care. (The importance of metaphoric and symbolic speech).
- The identification of *difference and strangeness* within the reality of misunderstanding and the exposure to cultural shock. The awareness of social distance and the "irritation of misunderstanding" are necessary for the creation of an intercultural sensitivity.
- Intercultural care deals with *xenophobia*: the threat of the stranger due to prejudice, stigma and discrimination. Interculturality is always exposed to stereotyping. Stereotyping obliterates within group differences and is thereby a threat to the notion of human dignity. The challenge put before a Christian spiritual approach to intercultural care is whether it can move into a trans-cultural identity regarding anthropology. Human identity is then determined not by culture but by grace (the eschatological approach).
- Healing in intercultural care is not so much about behavioural change, psychoanalytical exploration/insight, a psychological catharsis, confession of sins and conversion, but about change in perspectives and a *different stance in life* (change of position and habitus). Healing implies a multi eco-systemic intervention, a systemic integration of difference into a meaningful framework, and repositioning and reframing in terms of spiritual networking.
- Intercultural care probe for paradigmatic changes in terms of *power issues* as related to the abuse of power and violent behaviour. Political issues as embedded in ideologies need to be unmasked. Paradigmatic changes incorporate "ideological salvation": the healing of destructive and inappropriate ideas about life.
- In intercultural care, *human dignity* should be understood less in terms of "American imperialistic and individualistic processes of democratisation", and more in terms of meaningful and spiritual networking. In this regard, the *ubuntu* schema of interpretation can be most helpful.

- Intercultural care should attend to *conflict management and crisis counselling* due to the problem of misunderstanding, violence and the abuse of power. Important in this regard is the spiritual principle of hospitality and reconciliation.
- Intercultural care deals with ethnicity, tribalism, pigmentocracy (*discrimination* due to skin and colour differences), power issues, gender inequality, and religious diversity (the need for an interfaith dialogue). It is sensitive to the role of social constituencies and institutions such as marriage, family and education. It deals with stigma and discrimination and is involved in the struggles of minority and marginalised groups in our society. It should be engaged in the belief systems dominating education and economics. Poverty as a socio-cultural and economical problem is indeed the focus of intercultural care.

Intercultural care as a branch of pastoral theology should be directed by the following *theological frameworks* operating within the Christian spiritual interpretation of cultural differences:

a) A theology of *God's presence* (a spirituality of presence): God as a compassionate verb "to be", represented and exhibited in the actions of the pastoral ministry. It is based on the theological promise: I will be there where you are (*promissio*-character of God's being with) – God as a caring Host.

b) A theology of *relational communication*. Incarnation and the enfleshment of God's love: intimacy (ethos of God's unconditional love).

c) A theology of *multiple recognition* (*Mehrdeutigkeit*): diversity as enrichment. The cosmic dimension of God's creation.

d) A theology of *inclusivity*: interconnectedness and communality. The principle of *koinonia* and *diakonia*.

e) A theology of *human embodiment*: inhabitation (pneumatology). The indwelling presence of God in human bodies; a charismatic spirituality of the fruit of the Spirit.

f) A theology of *empowerment*: the overwhelming/transforming vulnerability of God. The dynamics of eschatology.

g) A theology of *intercultural and intercontextual presence*: the principle of *hospitality*. Hospitality in theology refers to the ethos of hosting the stranger and inviting the other to become part of the "extended family" of God. In an intercultural setting, hospitality is the practice by which the church stands or falls.

With peace in a practical theological framework is meant not the absence of violence and friction; it is not about balance and harmony. Peace is an indication of the theological principles of reconciliation, forgiveness, mercy, justice and unconditional, cruciform love. Peace is about a sacrificial ethos as displayed by the fruits of the Spirit (charisma).

A *theology of coexistence* is founded and structured by covenantal thinking.

- Covenant as *divine promise*: I will be your God (sacrifice motif and mode – a theology of the cross).
- Covenant as *divine demonstration*: I will be there where you are (exodus motif and mode – a theology of *homo viator*).
- Covenant as *divine illustration*: I will display mercy and compassion (sacramental motif and mode – a theology of the *eucharist*).
- Covenant as *divine invitation*: I will be your host (hospitable motif and mode – a theology of home).
- Covenant as *divine reaching* out: I will serve you (diaconic motif and mode – a theology of charity).
- Covenant as *divine being amongst*: I will have fellowship with you (koinonic motif and mode - a theology of worship and praise).

A pastoral hermeneutical approach to interpathetic coexistence: Diagrammatic depiction

The attempt to design a kind of diagnostic chart for a pastoral hermeneutical approach to coexistence as a display of compassionate being-with, is not without possible dangers. Coexistence can easily become a façade for separation and eventual disintegration of peaceful interventions. One can refer to the notion of a "parallel society" that eventually can become a divided society: "parallel societies" (*Parallelgesellschaften)*.

The danger that coexistence can develop into a parallel option of selfish self-maintenance at the disadvantage of the other, is real. This is exactly what happened in the apartheid era to the policy of separate and parallel development. In order to counter and prevent this danger, the notion of compassionate being-with is introduced.

A diagnostic chart for a hermeneutical approach to a model for intercultural coexistence, based on the principle of compassionate being-with and living together despite cultural differences (the cultural demarcation of diversity), can be depicted in the following diagram:
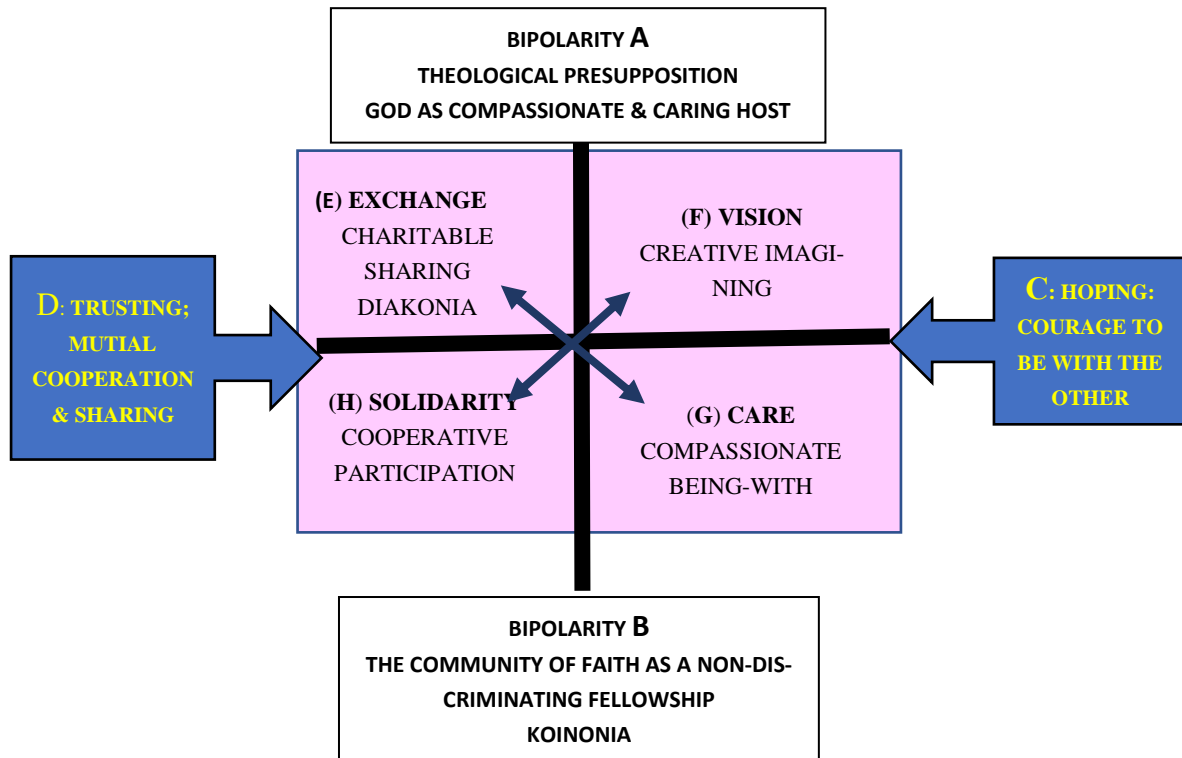
Explanation of diagram A
Within the diagram, interpathetic counselling within a Christian context is based on the following two bipolarities:
Bipolarity A: God as a compassionate and caring host forms the theological texture and structure (the importance of appropriate God-images in interpathetic counselling).
Bipolarity B: Communities of faith consisting of non-discriminating dispositions of non-xenophobic acceptance of the other Within Christian ecclesial paradigms is meant the koinonia of unconditional and sacrificial love.

BIPOLARITY A
THEOLOGICAL PRESUPPOSITION
GOD AS COMPASSIONATE & CARING HOST

(E) EXCHANGE
CHARITABLE SHARING
DIAKONIA

(F) VISION
CREATIVE IMAGI-NING

D: TRUSTING; MUTIAL COOPERATION & SHARING

C: HOPING: COURAGE TO BE WITH THE OTHER

(H) SOLIDARITY
COOPERATIVE PARTICIPATION

(G) CARE
COMPASSIONATE BEING-WITH

BIPOLARITY B
THE COMMUNITY OF FAITH AS A NON-DIS-CRIMINATING FELLOWSHIP
KOINONIA

The horizontal dimension of habitus consists of two dispositions for meaningful exchange and the application of the principles of transspection, interspection and philosophical probing in interpathetic counselling, namely **(D)**: a habitus of sharing and cooperation based on the ethics of mutual trust and respect, and **(C)**: a space for constructive hoping, namely the courage to be with and to life meaningful together despite cultural differences and particular customs and belief systems.

Within this bipolarity of **A** and **B**, the dimension of diaconic sharing **(D)** and a hopeful being-with the other (**C**), four basic skills of being-with in interpathetic counselling is presupposed, namely (**E**), *exchange* as diaconic sharing; and (**F**) *vision* as the creativity of imagining something new and different in goal setting and decision-making; (**G**) the mode of *care* and compassionate being-with; and (**H**) the intention of cooperative participation as exemplification of graceful *solidarity* with the other's predicament (the other as foreigner and cultural stranger) within contexts of displacement and homelessness.

Wholeness in Spiritual Healing and Helping
Towards an anthropology for hermeneutics of intercultural and interfaith care

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Abstract

With reference to human wellbeing, anthropology plays a fundamental role in theories regarding therapeutic interventions. Besides the cognitive, the conative, the affective and bodily dimension of our being human, spirituality should be viewed as a coherence factor that deals with purposefulness and meaning. It deals with the transcendent and religious or sacred dimension of being. Transcendence refers to inter alia ideas, paradigms, belief systems and schemata of interpretation wherein religious convictions and philosophies of life play a decisive role. Therapy should therefore probe into the idea-matic realm of life. Psychotherapy and spiritual healing should be supplemented by philosophical counselling and wisdom counselling. With reference to the need for differentiation in a holistic and interdisciplinary approach to wholeness, it is proposed that spiritual healing in the Christian wisdom tradition (sapientia) should be qualified by the notion of paraklesis: encouragement and comfort based on the faithfulness of God and a theology of compassion that embodies the ḥesed and rḥm of the passio Dei.

Introduction

One of the most basic determinants in healing and helping is the undergirding anthropology that determines and directs processes of human wellbeing, as well as the patterns of thinking that create an interpretive framework of reference. How one views human beings, determine the choices caregivers and therapists make in order to found their therapeutic approaches and justify the paradigmatic background of their basic theory.

In religious spirituality doctrine on the essence of our being human shapes the character and identity of the professional or lay caregiver. Dogmatic conceptualisation of divine interventions (God-images) determine the quality of the pastoral encounter, the eventual therapeutic interventions in counselling procedures and the interplay between 'soul care' and human well-being.

Human well-being is becoming more and more a biochemical pursuit of happiness in many developed countries and affluent societies. The pursuit of happiness is then about the upgrading of the human body and mind by means of chemistry and biological engineering. "The upgrading of humans into gods may follow any of three paths: biological engineering, cyborg engineering and the engineering of non-organic beings" (Harari 2015, 43). It is quite understandable why Harari refers to the new "biochemical and microchipped human being" as "*Homo deus*" - *Homo sapiens* upgraded into *Homo deus* (Harari 2015,46).

This future scenario immediately poses the question about the connection between meaning and the telic dimension (teleology; significance and sense of purposefulness) of our being human. In fact, the pursuit of happiness cannot be separated from the dimension of spirituality in human health and healing. Thus, the intriguing spiritual question: "We want the ability to re-engineer our bodies and minds in order, above all, to escape old age, death and misery, but once we have it, who knows what else we might do with such ability? (Harari 2015, 46).

What then is the interplay between conceptualisation in anthropology (paradigmatic background) and the eventual outcome of healing? Within the long tradition of *cura animarum* (cure/care of human souls): What is the link between an anthropological understanding of spirituality, the dynamics of the human soul and the quest for integral healing (wholeness)?

Spirituality as source of healing in hope care within the plea for 'integral spirituality'[1]

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[1] For Handzo (2012, 240) spirituality in chaplaincy refers to: "Interventions, individual or communal, that facilitate the ability to express the integration of the body, mind, and spirit to achieve wholeness, health, and a sense of connection to self, others, and [/or] a higher power". See also Dorr 1990.

The realm of spirituality is becoming more and more acknowledged, even in the human sciences, as a vital component in helping and healing. Handzo (2012, 21) asserts: there is a shift in the paradigm for how spiritual and religious needs are attended to in the health care process. "This shift is due to the increasing recognition of spirituality and religion as important to health, including the treatment of acute illness, coupled with the emerging recognition of what a professional, board certified chaplains can bring to this process" (Handzo 2012, 21). Research indicates patients' demand for spiritual care is high and increasing, and people are especially likely to turn to religion in response to stressful life events, including people who say not view themselves as religious (Handzo 2012, 23).

Steger (2012,165-175) argues that psychological well-being cannot ignore spirituality, i.e. the general sense of transcendence and connection with something larger than one's self (Steger 2012:175). Spirituality is then identified and described as the pursuit of significance in that which is sacred about life (Steger 2012, 175).

Even from the viewpoint of sociology, there is an attempt to re-evaluate the impact of the concept of "spirituality" on life and existential issues. A. Giordan (2007:162) points out that spirituality is not anymore accessed according to its religious and traditional theological meaning. "Somehow, 'spirituality' has moved from the shadowy realms of theology to become a 'fashionable' sociological concept".

Adrian Andreescu, in his psychological research regarding the value of prayer in processes of healing (2011, 23 -47), is convinced that spirituality (the transpersonal realm of life) and religious experiences[2] contributes to healing and well-being. He refers to the notion of 'transpersonal capital'. Healing also comes from outside and is not limited by internal sources. "I suggest that acquiring transpersonal capital requires at a primary level a conscious individual effort to inhabit and maintain a credible spiritual worldview, found to be largely congruent with the person's own mediated and unmediated life experiences" (Andreescu 2011, 31).

For Clifford Geertz (in Drehsen *et a.* 2006, 210-211) religion[3] provides a system of symbols which help a human being to express a state of mind/mood (*expressive power*) and to be motivated to act and to perform (*performative power*). Religious symbols function as expressive means to articulate and to signify the ultimate, i.e. that which transcends our comprehension (*Deutung des Unbegreiflichen*). In this regard, rituals and their embeddedness in culture are important. Religion even helps to stabilise and to synchronise the need for a collective identity

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[2] In *Religion als Deutung des Lebens* Gräb (2006, 52) connects the religious factor in our being to the need for self-actualisation and meaningful self-expression (*Selbstdeutung*). "The word "religion" comes from the Latin term *religare* from *re* – again and *ligare* – to bind. Thus, religions talk of spiritual experiences as the rebinding to God" (Puchalski & Ferrell 2010, 22).

[3] Early in the development of his theory for *Rational-Emotive Behavior Therapy*, Albert Ellis was convinced that religion, faith and spirituality contribute to irrational thinking. Due to the fact that religious spirituality is related to what he called 'Jehovian *musts*'and monotheistic religion (Ellis 1977), the notion of spiritual healing was often met with scepticism and criticism.

and individual constructs for meaning identification. In this regard, religious structures and cultural art is used to enhance the social interconnectedness of a group of people or tribe. For Peter Berger religion is related to our basic need and quest for meaning (in Drehsen *et al.* 2006, 262). The social and public reality is an attempt to establish a network of meaning which Berger calls *nomos*. In this regard, religion provides a general impetus for meaning which implies a kind of "sanctification of the cosmos" (*Religion als heiliger Kosmos*). Religion surfaces within the experience of our human limitations; it a kind of border experience when humans experience or are exposed to threat. Every day experiences are then translated and articulated into a comprehensive cosmic system that in its normative direction becomes a holy cosmic network.

The plight for spirituality in care and healing is also coming from the other human sciences. In the *Oxford Textbook of Spirituality in Healthcare* (2012, vii) the editors (Cobb, Puchalski, Rumbold) pointed out that the notion of spirituality in healthcare is closely connected to the realm of human suffering. It is argued that if healthcare has any regard for the humanity of those it serves, it is faced with spirituality in its experienced and expressed forms. "Spirituality is for many people a way of engaging with the purpose and meaning of human existence and provides a reliable perspective on their lived experience and an orientation to the world" (Cobb, Puchalski, Rumbold 2012, vii). Thus, the conviction of Pellegrino (2012, vi) that healing of the psychosocial-biological is of itself insufficient to repair the existential disarray of the patient's life without recognition of the spiritual origins of that disarray.

In spiritual care, it is not automatically the case that spirituality contributes to health in general. One should bear in mind that spirituality can indeed be a hampering factor and possibly adds up to spiritual pathology. Glenn and Robitaille (2012, 146) refer to the fact that faith can become unhealthy. "When faith is unhealthy, it is generally the processing of beliefs that is dysfunctional rather than the actual beliefs… When faith is unhealthy, the God Presence/transcendence is cast as severe, exacting, malevolent, and/or indifferent…. When faith is healthy, the believer engages the God Presence/transcendence as life-giving, life-affirming, and benevolent" (Glenn and Robitaille 2012, 146).

It is clear that in an integrative approach, it is virtually impossible to separate the religious dimension from the psycho-social dimension of spirituality. However, in an interdisciplinary approach, and dealing with the dynamics of cultural plurality and diversity, differentiation is necessary in order to demarcate the contribution of each discipline to a holistic approach in healing and helping.

Healing in psychotherapy: the need for differentiation

Harding (1985, 25) points out that a helping relationship is fundamental to all therapy: "... the essence of counselling and psychotherapy includes the idea of helping another through a caring relationship." Therapy deals with the complexity of human nature in all its aspects. It

focuses primarily on the inner being - emotional, volitional, attitudinal, rational, psychological and spiritual. Its main objective is to encourage constructive change in the person's behavioural components, as well as the possibility of increased health in the physical, relational and social dimensions of a person's life.

In psychology, the concept of "therapy" is closely connected to different theories pertaining personhood, personality and human behaviour (Tan 2011). It should be borne in mind that psychotherapy is a comprehensive concept that includes a variety of techniques. Different theories on the human psyche and its connection to the cognitive, the conative and the affective determine the meaning of the concept. (Tydemann 1989, 524).

When attempting a definition of the term "psychotherapy" in the *Dictionary of Pastoral Care and Counseling*, Strunk (1990, 1022) justifiably contends: "The term psychotherapy has become a lexicographer's nightmare." At most, one could say that a variety of psychotherapeutic groups exists. These may be divided into the more psycho-analytical/psychodynamic therapies, which strongly apply the unconscious factor; behaviouristic/cognitive psychotherapies which apply learning theories, knowing processes and modification of behaviour; and existential/transpersonal psychotherapies, which apply value systems, cultural factors and philosophical elements concerning the question of meaning. What is important to emphasize here is that therapy is merely a helping medium and must never become an absolute goal in itself.

One can say that pastoral therapy and psychotherapy operate within the same realm of helping, communication and self-insight. However, the context, content and eventual outcome and goal are different.

In wisdom thinking, the difference is demarcated by *sapientia*: the knowledge of the heart as determined by unselfish love, grace and vivid faith in the presence of God. Divine presence and human disposition *constitute* a spiritual praxis of meaningful living (taxonomy of virtues and virtue ethics, Sperry 2002, 78- 91). It deals with a different understanding of 'soul' and acknowledges the interplay between the **i**nhabitational penetration of life by the Spirit of God and the responding spirit of human beings to behave according to directions emanating from what is known in theology: the will of God.
What is then the core difference between psycho-spirituality and *sapientia*-spirituality?

The spiritual dimension in pastoral therapy: compassionate being-with

In pastoral therapy the praxis of God, the spiritual realm of compassion and biblical sources for healing are different than the realm of self-help in psychotherapy. Self-insight should be supplemented by wisdom and faith. Religious contexts, "signals of transcendence" and the realm of the divine as connected to God-images determine its theoretical framework

The main purpose of the pastoral conversation is to comfort people so that they can live meaningfully, apply faith, and hope to the daily existential realities of life. In terms of the Christian tradition of *cura animarum* and the theological paradigm for caregiving, my basic assumption is that the pastoral encounter in ministry functions as an embodiment of the *paraklesis* metaphor[4].

In the LXX, *parakaleo* is mainly used for the Hebrew *naham* that denotes sympathy and comfort. It was the prophet's task also to comfort the people. "Comfort, comfort my people, says your God" (Is. 40:1). When *parakaleo* is used to translate *naham* specifically, it expresses compassion, sympathy and caring (Ps 135:14). When *parakaleo* is used for other Hebrew equivalents, it denotes encouragement, strengthening and guidance (Braumann 1978, 570). While, in the Hellenistic world, the stronger emphasis is on an ostracizing admonition, it is interesting that in the Old Testament the accent is on comforting and supporting.

In the New Testament, the following nuances in meaning are found: summon, invite, reprimand, admonition, comfort, encourage, support, ask, exhort. The link in Philippians 2:1 between solace in Christ (*paraklesis*, encouragement through love (*paramytheisthaz*), and communion with the Holy Spirit (koinonia) is significant. These concepts, again, are linked to the concept of empathy and compassion. When *parakaleo* expresses admonition, it focuses on comfort and preservation and must, therefore, not be viewed primarily as a moral instruction, but as a loving involvement fulfilled because of 'God's mercy' (Rm. 12:1). *Parakaleo* is also linked to the term *parakletos* that can be translated into helper, advocate, counsellor, comforter, and persuader/convincer. Due to the connection with advocacy, the metaphor communicates the work of the Holy Spirit as an advocate who intercepts on behalf of the helpless and the voiceless. In this regard, the caregiver becomes a kind of "activist" on behalf of the outcast and marginalised in society.

Every aspect of advocacy in paracletic interventions in pastoral caregiving is determined by the core theological factor, namely compassion as expression of the *passio Dei*.

Different languages have different words to express the meaning of compassion as co-suffering. Davis (2001, 234) points out that among these we can site the Latin word *commiseratio*, the Greek word *sumpatheiea* and the German *Mitleid* (in Afrikaans *medelye*: to suffer with). Other concepts which are used to express a kind of pathetic mode of care, are: *clementia*, *misericordia*, *humanitas* and sometimes *pietas*, the Greek *eleos* and *oiktos*, the English 'mercy' and 'pity', and the French *pitié* (Davies 2001, 234).

While compassion points more to 'fellow-suffering' as suffering with, mercy in the Bible implies a kind of rationality informed by principles and values to express righteousness. Mercy

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[4] Hunter (1995, 18) argues: "The metaphor for healing is not new in pastoral care. Healing imagery as a metaphor for ministry has its roots in the Bible, principally in the healing ministry of Jesus." See also Firet 1986: 82.

implies a juridical component as well (Davies 2001, 246).

The Christian poet Lactantius (in Davies 2001, 235), who lived from the third to the fourth century, combined the concept of compassion, *misericordia*, to the notion of *humanitas*. He viewed compassion as a corporate strength granted by God (*hunc pietatis adfectum*) in order that humankind can show kindness to others, love them and cherish them, protecting them from all dangers and coming to their aid (Lactantius in Davies 2001, 35). Compassion thus creates a bond of human society and displays human dignity. "*Humanitas* is to be displayed to those who are 'suitable 'and 'unsuitable' alike, and 'this is done humanely (*humane*) when it is done without hope on reward'" (Lactantius in Davies 2001, 35).

According to Martha Nussbaum, compassion should be preferred in order to express "the basic social emotion" (In Davies 2001:238), connecting both the cognitive and the affective. For Nussbaum compassion is in fact a certain kind of reasoning, a certain kind of thought about the wellbeing of others.

For the rabbis in the Jewish tradition the compassion and creativity of God were modalities of the divine presence in the world (Davies 2001, 243). Compassion displayed an active and historical presence with and for Israel, serving in the formation of a holy fellowship of people who would be mindful of the covenant and reverently honour his name and faithful promises. "As the signifier of a divine quality which can apply also to human relationships, the root *rḥm* has much in common with the noun *ḥesed*, which denotes the fundamental orientation of God towards his people that grounds his compassion action. As 'loving-kindness' which is 'active, social and enduring', *ḥesed* is Israel's assurance of God's unfailing benevolence" (Davies 2001, 243).

The language of love and mercy, as used of God, has its origins in the close familial relations denoted by *ḥesed* an *rḥm*. "Human love and compassion therefore provide the analogical language for divine love and mercy which, in the image of a parental *rāḥam*, tend at times towards an affectivity which is analogically evocative of a divine compassion. However, if *ḥesed* and *rāḥam* are primarily qualities of God's righteousness, those who serve God as his righteous people are called to display love and mercy to those around them. They who fear the Lord are themselves 'gracious (*ḥannūn*), compassionate (*raḥūm*) and righteous'" (Davies 2001, 246).

Compassion as embodiment of divine *ḥesed* an *rḥm* is focused on the quality of life. Life should become soulful, thus the fact that Hebrew thinking connects the urge for life and *ruach* (spirit) as core elements of the human soul (*néfésh*). It also demarcates the paradigmatic framework of pastoral caregiving.

"Pastoral" is derived from the Latin term *pascere* (Waruta & Kinoti 2000, 5), which means 'to feed' and nurture the flock. The shepherd/flock metaphor (*cura pastoralis*) (Nauer 2010, 56)

has traditionally been viewed as an expression of God's loving care for human beings in need. "In view of this Latin root, the adjective 'pastoral' suggests the art and skill of feeding or caring for the well of others, especially those who need help most (Waruta & Kinoti 2000, 6). In connection to cure or care, pastoral care refers to both healing (Greeves 1960) and compassionate helping, thus the emphasis on becoming 'whole'.

On becoming whole presupposes a very specific understanding of "soul" in a pastoral anthropology.

The focus of compassionate being-with: anthropology and the notion of the human soul

"Soul" is not so much a substantial entity within the human body, but a qualitative concept indicating the vitality of a life, a vivid principle that is responding to an acknowledgement of the presence of God. It is a relational term, indicating the quality of human relationships. Thus, the normative dimension of love, namely, to love God and to love fellow human beings.

When *néfésh* is translated as *psyché*, it signifies that which is vital in a human being in the broader sense of the quality of life and human relationships. In combination with heart (*kardia*) and mind (*nous*), soul in the New Testament describes the seat of life or even life itself. It represents the person in the broadest sense and indicates the quality of life experiences (*habitus*). Soul therefore does not refer in the first place to a different anthropological category, but to a different mode of being (Harder in Brown 1978, 684).

The mode of being as expression of the dynamics of soul, is described in wisdom thinking as *habitus*. With reference to a pastoral anthropology, *habitus* is the translation of attitude as the exemplification of the intentionality of Christ (*phronesis* Phil. 2:5). *Habitus* is more or less the equivalent of *nēfēsh* as a qualitative principle for life. Soul therefore indicates the stance of a human being (being function) before God. It functions as an equivalent for attitude (*phronēsis*)[5]. And again., attitude should exhibit and enflesh the compassion and comfort of God.

To speak of God as a *Compassionate Companion* is to accept his injunction that we ourselves, within the unique meaning of the human soul (*nēfēsh*), should be compassionate, "and it is to understand that undergoing the dispossession of self, entailed by compassion, is to align our own 'being' with God's 'being', and thus, performatively, to participate in the ecstatic ground of the Holy Trinity itself" (Davies 2001, 252). This being-with God should then be exhibited in a taxonomy of spiritual practices and soulful expressions.

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[5] The word for psyche (*psuché*) is derived from a root, which means breath, or to breathe. The Hebrew word for soul, *néfésh* (Gen 2:7) means breath, exhalation, the principle of life (Seidl 1999:751). *Néfésh* denotes a principle of life that makes a body, whether human or beast, into a living being. For a further discussion, see D. J. Louw, 2008.

Spiritual expressions/signals of the human soul (soulful embodiment)

In order to get clarity on the impact of spirituality on life issues and the existential realm of human embodiment, as well as on the notion of soulfulness in an anthropological understanding of wholeness, it is perhaps necessary to see whether one can identify basic "expressions" or "signals" of the human soul. If one can come up with a kind of diagram that depicts an integrative approach to anthropology, such a depiction helps the pastoral caregiver to understand the unique character of caregiving and the identity of the caregiver in a team approach to helping and healing.

In a pastoral anthropology should reckon with at least the following six essential components in human-hood and a soulful dynamics (See figure below).

- The affective: represents the dimension of emotions and feelings
- The cognitive: represents the dimension of the human mind and the capacity for reason, analytical thinking and rational understanding and comprehension.
- The conative: represents the dimension of the human will and its connection to motivation and inspiration.
- The body: represents the dimension of corporeality and its connection to physical, physiological, biological, neurological, hormonal aspects of human embodiment. Embodiment underlines the factor of vitality in our being human and the immediacy of desires, senses, sensuality and all basic drives such as sexuality.
- Environmental 'Gestalt' and relational networking: human orientation is existentially embedded and takes place within the structures of culture, social contexts, community dynamics and eco-systems. Human contextuality is essentially demarcated but the realities, of suffering, misery and death.
- The spiritual realm of wisdom thinking and its connection to a sound conscience, moral awareness, integral, consistent and responsible thoughtfulness, comprehension, insight, human respond-ability (accountability). The spiritual realm of life includes worldviews and is defined by constructs and different schemata of interpretation representing belief systems. Spirituality also represents the aspect of *telos* (purposeful devotion) in soulfulness; it constitutes a disposition/*habitus* of God-directed dedication and space of sacred *eusebeia* in all relationships: ethos of unconditional love.

The following question surfaces: but where fits the human spirit, and therefore, the spiritual realm into this picture of the dynamics of the human soul?

One must acknowledge that it is actually impossible to portray the dimension of the spirit and its representation of the existential realm of life. However, *the argument is that spirituality brings about cohesion and a sense of integration and wholeness*. Every element and dimension is an ingredient of what can be called the human spirit.

An integral model in pastoral anthropology
Systemic dynamics of the human soul: *nēfēsh*-disposition
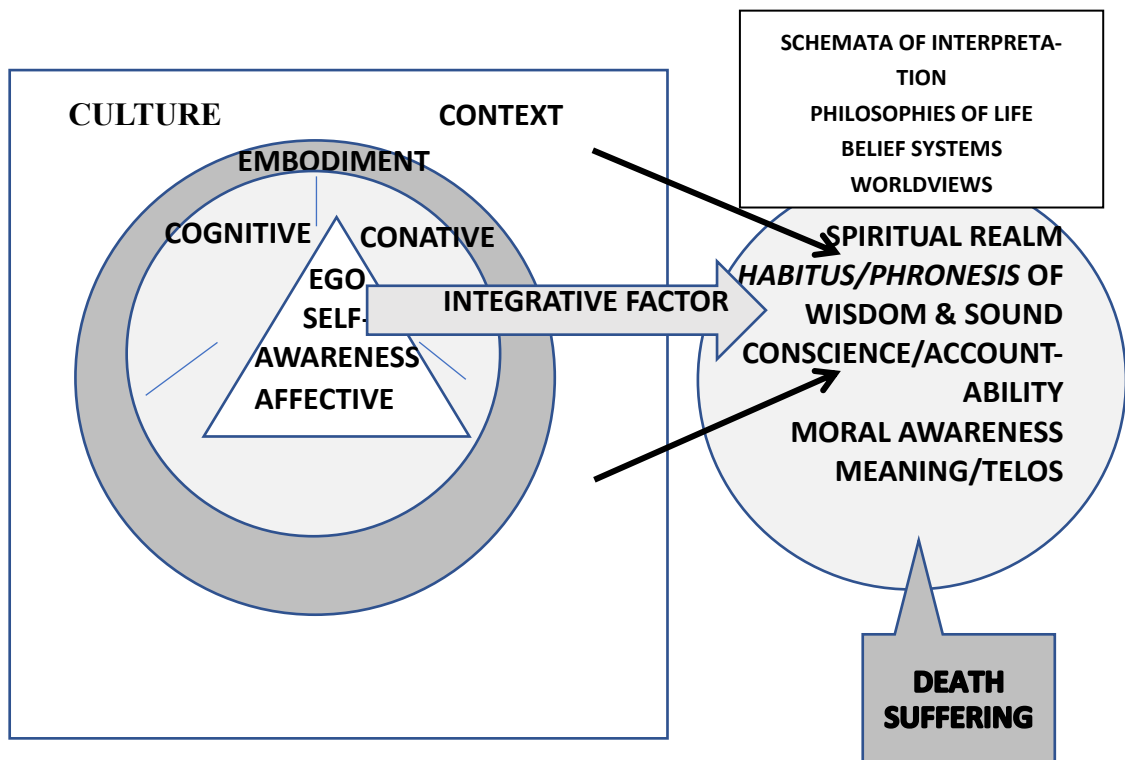
The difference resides in the telic dimension of *habitus*: the quality and mode of being functions within the networking dimension of human relationships. It is determined in a religious understanding of 'soulfulness' by the belief system and God-image.

With the dynamics of wholeness as a spiritual category is meant the element of true discernment as an expression of wisdom. In the wisdom tradition of many religions and cultures, the mystical element of life comes to the fore. It operates as a kind of awareness of the more, i.e. transcendent realm in life. One becomes aware of this kind of existential mysticism when one is overwhelmed by awe and wonder; moments wherein human beings become aware of the numinous factor in life. The point is: with reference to the aesthetic dimension in life, one cannot avoid encountering experiences of the sublime and the fact that life entails more than factuality. Within the profane lurks the sacred, a kind of 'knowledge of the heart' (*sapientia*), i.e. that life is costly and indeed beautiful (*homo aestheticus*).

The beauty of life should be expressed in the following 'spiritual expressions/signals of the human soul:
   a) The quest for integration within experiences of disintegration (congruence and consistency).
   b) The quest for appropriate categories, philosophies of life and paradigms to interpret life issues in a comprehensive way, as well within a constructive, positive perspective (hermeneutics of life).

c) The quest for healing and wholeness within the existential realities of anxiety; guilt/shame; despair/dread; helplessness and loneliness; frustration and anger; greed and exploitation (modes of human suffering and factors contributing to estrangement and disorientation in life – intoxication of life).

The intriguing question now is how do one trace back signals of spirituality that function as possible expressions of soulfulness in our attempt to come to terms with life demands, and the quest to find spaces and places (safe havens) which communicate peace as well as signals of wholeness and transcendence?

The following spiritual expressions can be described as indicators/signals of soulfulness in our life journey towards wholeness, peace and healing.
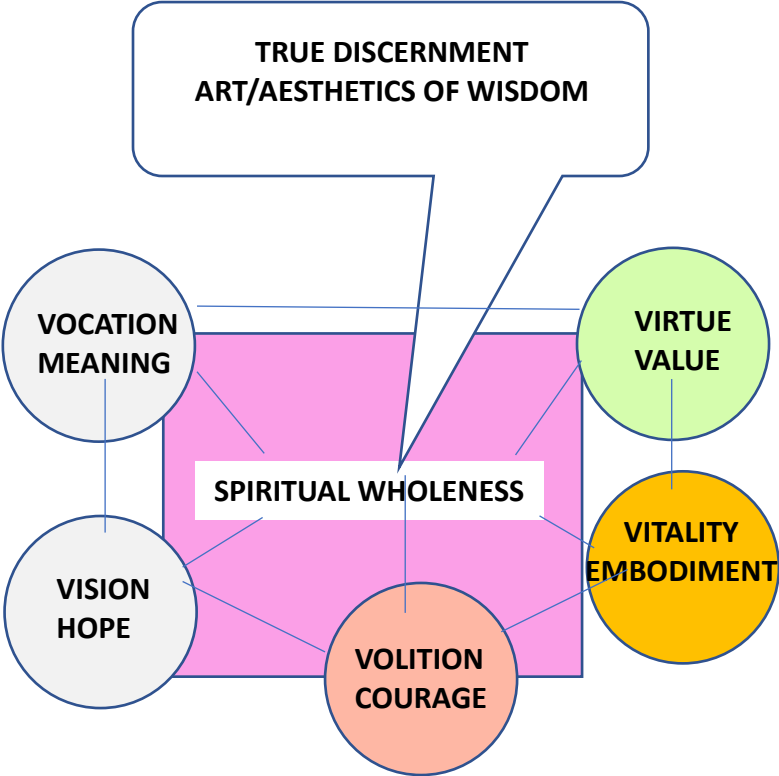
- *Vocation and meaning*: *healing as a sense of purposefulness, belongingness and significance.* The meaning-question boils down to the following: towards what?
- *Virtue and value: healing as sense of moral integrity, responsibility (respondeo ergo sum) and sensitivity*. Values create a normative framework for meaningful living. Virtue and value bring about authenticity, integrity and sincerity
- *Vision and hope: the healing sense of expectation, anticipation of something new and constructive change*. The pivotal question in hoping and visioning is where to? In this regard, healing-interventions need imagination and the creativity of aesthetic thinking, namely what may contribute to a common good and the well-being of human life.
- *Volition and courage/boldness: healing as sense of devotion, commitment and outreach despite resistance*. Volition expresses different levels of motivation; it presupposes the quality of being functions: to be there for the other despite contradiction.
- *Vitality and embodiment: healing as a sense of aliveness* (*elan vital*). Vitality represents different levels of physical wellness and optimal levels of health. The fact is that we do not have a body, we are our body. A corporeal sense of aliveness is imperative for a wholistic understanding of soulfulness in anthropology. Care for the body and nutrition should therefore be rendered as spiritual issues as well.

The further implication in an integrative approach is that every part of the human anatomy is in terms of wisdom thinking spiritual and becomes a representation of the whole, namely the soulfulness of life. The human anatomy participates in the notion of the image of God and cannot be excluded from the spiritual destiny of humankind, i.e. to represent God and his grace. The whole of the human soul is enfleshed in every part. Nothing about the human anatomy and functioning can be called filthy or dirty. For example, in the Old Testament excretion like semen was rendered as 'unclean'.

According to the eschatological perspective, nothing can anymore be rendered as unclean. The whole of life and the entire cosmos are under the rule of God and serve the glorification of the Creator. Wholeness is therefore and inclusive concept. Soulfulness is synonymous with embodiment and vice versa. Spiritual wholeness is not possible without the wellness of the

human body. Human health includes corporeality; the human anatomy is an external reflection from the 'inner' beauty of the human soul and should be cultivated in hope care. But this 'inner beauty' is constantly shaped by ideas, perceptions and world views that construct patterns of thinking. Thus, the further argument: spirituality should not be reduced to merely the experiential level of habitus. Spirituality embodies ideas and depictions of life that influence the telic dimension of meaning and very specifically, human identity and the religious dimension of God-images.

Spiritual expressions/signals of human soulfulness

**TRUE DISCERNMENT
ART/AESTHETICS OF WISDOM**

**VOCATION
MEANING**

**VIRTUE
VALUE**

SPIRITUAL WHOLENESS

**VITALITY
EMBODIMENT**

**VISION
HOPE**

**VOLITION
COURAGE**

Healing: the *idea*-matic and philosophical roots of spiritual pathology

In his book *Religion before Dogma*, Douglas McGaughey (2007, 1) points out the importance of understanding "practical" not in the sense of pragmatics but in the Kantian sense of practical reason. In his plea for practical theology as "relational theology" (2007, 240-242) he refers to the fact that our experience and consciousness are determined by conceptual structures. The conceptual structures contain "ideas" about experience and behaviour and operate as a regulative a priori for human behaviour. He calls them "synthetic judgements" constituting "a set of a priori transcendental ideas" that we must assume. "Spirit", and its connection to ideas that determines and motivates human behaviour, is therefore of paramount importance in praxis reflection. Transcendental ideas function as a kind of spiritual realm within the dynamics of a relational networking. "Among these transcendental ideas are what we mean by God, freedom, and the self" (McGaughey 2007, vii).

The idea of health captured, portrayed and reflected in the notion of human wellness play a fundamental role in wholeness. The connection between healing and life views is decisive in processes of spiritual healing. The basic assumption is: Life becomes "sick" due to inappropriate philosophies of life and skewed perceptions and expectations. On the other hand, the healing of life sets in when convictions, perceptions and ideas/ideology are appropriate in terms of daily demands and criteria set by dominating cultures, contexts and customs.

In his book *Ideology and Utopia*, Karl Mannheim (1966, 49) reflects on the sociological and philosophical meaning of ideologies in processes of conceptualisation. According to Mannheim the term denotes (a) distortion of reality and a kind of scepticism; that we are sceptical of ideas and representations as applied by systems of thinking. The ideas are regarded as more or less conscious disguises of the real nature of a situation, the true recognition of which would not be in accord with the real nature of things. The human schema of interpretation distorts reality. "These distortions range all the way from conscious lies to half-conscious and unwitting disguises; from calculated attempts to dupe others to self-deception" (Mannheim 1966, 49). However, there is another conception of ideology which can be differentiated from lies and distortions, namely (b) a more inclusive total conception of ideology that refers to the concern to capture "the characteristics and composition of the total structure of the mind" (Mannheim 1966, 50) of the epoch or thinking frameworks in the history of humankind (modes of thought) within concrete social and cultural contexts. This is more or less, what is meant by the concept *idea*-matic.

When ideas become detached from reality and make human beings 'blind' for the existential realities, they become sick (spiritual pathology). With reference to Bacon's theory of the *idola*, false ideas refer to the fact that ideas can become phantoms or preconceptions that distorts and become sources of error derived from misconceptions (in Mannheim 1966, 55). "The particular conception of ideology therefore signifies a phenomenon intermediate between a simple lie at one pole, and an error, which is the result of a distorted and faulty conceptual apparatus, at the other" (Mannheim 1966, 54).

The point in Mannheim's sociological analysis of ideology is that the core issue at stake in a constructive understanding of ideology is that a conceptual apparatus (an idea: see for example the notion and construct of *apartheid*) act as a kind of *Weltanschauung* (conceptualised world view; comprehensive framework of interpretation dictating the significance of daily life events). A conceptual apparatus determines meaningful interpretation and determines the conative on a very subtle and subconscious way. It feeds ideas and expectations in life. It is culturally embedded and used by economics, politicians and spiritual leaders in communities to influence human behaviour and decision-making.

One can even argue that *idea*-matic structures determine the appropriateness of belief systems and religious convictions. For example, when religious schemata of interpretation are intertwined with political aspirations for power, the danger of religious and spiritual pathology

set in. When projected onto God, the ideology of power and religious indoctrination, lead to fanaticism and spiritual pathology.

Spiritual healing should thus incorporate transformation of irrational convictions and reframing of outdated philosophies of life. The point is: the categories which we apply to interpret life can become skewed and outdated (inappropriate in terms of new demands and paradigm shifts which already took place, while one still clings to old and out-fashioned ones). Pathology is then closely related to what is called 'zombie categories' (Reader 2008, 1). Zombie categories are therefore described as the "living dead", the tried and familiar frameworks of interpretation that have served us well for many years and continue to haunt our thoughts and analyses, even though they are embedded in a world that is passing away before our eyes.

Briefly: Ideas (rational forms as patterns of reality) shape and determine human self-understanding within existential realities. In order to change people, the presupposed framework or form needs to be disputed, therefore the role of philosophy in counselling, i.e. the need for philosophical counselling.

Carl Rogers (1951, 4-5) acknowledges that psychology and psychotherapy is deeply rooted in American culture and determined by its philosophical roots. "Some of its roots stretch out even further into educational and social and political philosophy which is at the heart of our American culture." He admits that an operational philosophy of the individual determines the skilfulness of a counsellor (Rogers 1951, 20). In his book *Way of Being* (1980:xvii), Carl Rogers actually make a statement that points in the direction of the value of a philosophical approach to healing and counselling. "I am no longer talking simply about psychotherapy, but a point of view, a philosophy, an approach to life, a way of being, which fits any situation in which growth – of a person, group or community's gift and ability to change and grow. Change and growth opens a whole new world and outlook on personal goals that are anticipation of every human being."

In the light of the previous, the advantage of philosophical counselling is: it probes into the appropriateness of schemata of interpretation and the paradigmatic context of wisdom thinking. It deals with questions probing into the realm of intention, motivation, purposefulness, eventual goals. Therefore, to "heal" human beings, the ideas behind cultural shaped paradigms should be assessed, and be critical scrutinized in order to detect the healing of life (*cura vitae*).

Conclusion

In the design of a pastoral anthropology, the schismatic dualism between a spiritual focus and a corporeal focus is unreal and does not correlate with the pneumatological focus of Pauline anthropology namely that the human body is the temple of the Spirit of God. Soulfulness is expressed in human embodiment as the enfleshment of the fruit (*charisma*) of the Spirit (the *inhabitational dimension of spiritual wholeness*).

In spiritual healing, both a holistic and wholistic approach is needed. It is often difficult to differentiate between the two. For the sake of clarification on a theoretical level, one can say:

- In a *holistic approach* (holistic healing) the emphasis is on the interplay, interconnect-edness and mutual interdependency of the parts in order to contribute to the functionality of the whole. It emphasises the necessity of inter-disciplinary and intra-disciplinary interaction. It deals within the framework of a team approach with multi-perspectives. A holistic approach also reckons with *complicated connections* within a systems model and tries to find solutions on different levels.

- In a *wholistic approach* (spiritual wholeness), the whole implies more than the sum total of the parts and contribute to a sense of belongingness; a sense of purposefulness; a sense of calling and vocation in life; a sense of hope and anticipation of something new. It reckons with *complexity*, namely that networking implies dealing with *paradox* without a rational solution. Wholeness stems from the *affirmation of being*; it also contributes to integrity, integral spirituality and intimacy (a space wherein one is acknowledged and accepted unconditionally).

Hope care and its co-partner, philosophical counselling, should be focused on wholeness as comprised by wisdom thinking: being-with the other as expression of kenotic love. In this regard, wholeness is not merely a psychological category; wholeness is an ontological, existential and relational category. Hope could thus be formulated as a new state of being and different mindset: compassionate being-with.

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