

Campbell, Alistair V.

*Rediscovering Pastoral Care*. London: Darton, Longman, & Todd. (1986, 2<sup>nd</sup> ed.)

Although Campbell explicitly<sup>1</sup> does not attempt to construct a coherent and systematic account of the nature of Pastoral Care, the reader can readily distil what he has in mind:

1. Pastoral Care is not “soul care” in the sense of a wise and fatherly figure whose superior insight and moral rectitude equips him to lead his flock to safety. This view is quite incompatible with the notion of mutuality in caring.<sup>2</sup>
2. Pastoral Care is not a form of professional expertise or competence<sup>3</sup> for these 7 reasons:
  - a. The episode of care is not an intervention in the lives of others intended to achieve an outcome (i.e., it is not goal directed)<sup>4</sup>
  - b. The pastoral carer does not claim to possess a particular form of knowledge and skill (know how)<sup>5</sup> which is put at the disposal of clients to solve problems<sup>6</sup>
  - c. The pastoral carer is not registered with a professional body and thus authorised to practice<sup>7</sup>
  - d. The pastoral carer is not detached<sup>8</sup>
  - e. The pastoral carer operates without the methods and defences of a detached professionalism<sup>9</sup>
  - f. The Christian theological heritage is not merely incidental to nor merely functional to Pastoral Care (i.e., not just a source of “theological resources”)<sup>10</sup>
  - g. Pastoral Care is not dependent upon psychology and sociology to explain the causes of distress or the nature of the pastoral carer’s helping relationship<sup>11</sup>
3. Pastoral Care differs from the helping professions in these 7 ways (these points align with a. to g. above):
  - a. The pastoral carer and the caree are companions on the same journey<sup>12</sup>; change appears to come about through *experience* in the relationship<sup>13</sup>; the skill is “*being present*” rather than counselling technique<sup>14</sup>; the main task is to watch and wait<sup>15</sup>; the pastoral carers’ contribution is non-directive<sup>16</sup>

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<sup>1</sup> p. 98

<sup>2</sup> p. 23

<sup>3</sup> p. 16

<sup>4</sup> p. 37

<sup>5</sup> p. 37

<sup>6</sup> p. 104

<sup>7</sup> p. 37

<sup>8</sup> p. 26

<sup>9</sup> p. 26

<sup>10</sup> p. 2

<sup>11</sup> p. 1

<sup>12</sup> p. 5

<sup>13</sup> p. 10

<sup>14</sup> p. 16

<sup>15</sup> p.44

<sup>16</sup> p. 33

- b. Relationship is key<sup>17</sup> and it is interdependent<sup>18</sup>; what matters is the capacity of the pastoral carer to create a genuinely helpful relationship and it works only in so far as s/he is able to help the carees to help themselves<sup>19</sup>; the resources of a pastoral carer are found as much in their weakness as in their strengths<sup>20</sup>
- c. The pastoral carer has a certain uniqueness, setting him/her apart from the professionals ... an amateur; pastoral carers must avoid polished performance<sup>21</sup>
- d. It is out of consistency and depth of the caring person's own character that help is given to another.<sup>22</sup> The priority is *integrity* (personal values<sup>23</sup> and an acute self-awareness that goes well beyond mere analytical reflection on praxis to metaphysical/theological confrontation<sup>24</sup> that is best explored via three metaphors: the shepherd's courageous leadership, the power of the wounded healer, and the wisdom of the fool<sup>25</sup>. These three metaphors are three ways of understanding Pastoral Care and represent respectively the *contextual*, the *experiential*, and the *revisionist* modes of caring<sup>26</sup>); wounded healers heal because they have entered the depths of their own experience of loss and have found hope again<sup>27</sup>; the pastoral carer does not remove pain but deepens it (see Henri Nouwen)<sup>28</sup>; paradoxical insight: pastoral carers heal most effectively by sharing their own vulnerability<sup>29</sup>
- e. In Pastoral Care the focus is on the emotional characteristics of the helping relationship itself because the pastoral carer can't be of help by means of any intellectual or training procedure<sup>30</sup>; Pastoral Care works via associative connections not logical deductions<sup>31</sup>; understanding the care required is intuitive and requires courage<sup>32</sup>; pastoral carers refuse to operate within protective limitations<sup>33</sup>
- f. Christianity is close to a kind of natural simplicity that is attracted by vivid stories and dramatic actions<sup>34</sup>; Christianity is paradoxical teaching – look at the parables; and Christ's actions are in critical conflict with the society in which he existed.<sup>35</sup>; there is always a

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<sup>17</sup> pp. 10/11

<sup>18</sup> p. 9

<sup>19</sup> p. 10

<sup>20</sup> p. 17

<sup>21</sup> p. 59

<sup>22</sup> p. 15

<sup>23</sup> viz., determination to withstand external pressures, to be ruly seeking that which gives harmony and wholeness to the individual self (p.15)

<sup>24</sup> p.15

<sup>25</sup> pp. 26-64

<sup>26</sup> p. 109

<sup>27</sup> p. 43

<sup>28</sup> p. 43

<sup>29</sup> p. 47

<sup>30</sup> p.10

<sup>31</sup> p. 19

<sup>32</sup> p. 22

<sup>33</sup> pp. 61/2

<sup>34</sup> p. 49

<sup>35</sup> p. 111

radical questioning at the centre of pastoral care<sup>36</sup> ; social critique is inherent in the images of pastoring therefore it cannot remain just private care<sup>37</sup>; spirituality and the seeking of justice are inevitably intertwined and so give Pastoral Care a necessary political dimension<sup>38</sup>

- g. Pastoral Care is not a method of psychological adjustment to society or a system of spiritual consolation against the harsh realities of the world<sup>39</sup>; faith is a product of trust not reason and comes more easily to those who do not insist on intellectualising every experience<sup>40</sup>; pastoral carers must avoid the trap of imposing upon their own and other's experience a predetermined orthodoxy<sup>41</sup>; Pastoral Care is a form of friendship, a way of being and not a particular activity<sup>42</sup>;

Campbell does not use the term *Practical Theology* but he see Pastoral Care as embracing the concept:

- Pastoral Care overlaps virtually all the other theological disciplines<sup>43</sup>
- Faith is experienced as a quest for understanding requiring a constant renewal of theological categories to do it justice<sup>44</sup>
- Rediscovery of classic Pastoral Care must include a fresh understanding of both guilt and grace<sup>45</sup>
- Concerned to restore to Pastoral Care a sense of indebtedness to theological insight in an attempt to counterbalance the over reliance on theories of psychology and psychotherapy<sup>46</sup>

Campbell does however accept that pastoral carers need training:

- the pastoral carer's act is one of creative spontaneity yet it demands study and training<sup>47</sup>
- the foolish aspects of caring are not to be equated with the blundering (if well-meant) incompetence of people who have not troubled to prepare themselves for the task of helping others...the clown's refreshing spontaneity is the product of careful preparation and training.. they need some kind of learning<sup>48</sup>
- the training includes:
  1. self-knowledge/awareness (Campbell endorses CPE methods of critical review of Verbatims by a supervisor and by peers)

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<sup>36</sup> p. 110

<sup>37</sup> p. 111

<sup>38</sup> p. 108

<sup>39</sup> p. 35

<sup>40</sup> p. 51

<sup>41</sup> p. 110

<sup>42</sup> p. 93

<sup>43</sup> p. xii

<sup>44</sup> p. 4

<sup>45</sup> p. 9

<sup>46</sup> p. 98

<sup>47</sup> p. 59

<sup>48</sup> pp 59/60

2. learning a way of confession which opens their personality in 1-2-1s (via supervision, peer review, private recollection, and prayer)<sup>49</sup>
3. learning to listen and see attentively<sup>50</sup>
4. applying viable hermeneutics to situations (especially those developed for dealing with biblical texts)<sup>51</sup>
5. developing political awareness of context<sup>52</sup>

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<sup>49</sup> p. 100  
<sup>50</sup> p. 102/3  
<sup>51</sup> p. 109  
<sup>52</sup> p. 111