UNIT 5

Chapter 1
Biblical Foundation

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Unit Five Overview

Chapter 1

Biblical Foundation for Pastoral Care: Love and Compassion

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Biblical Foundation for Pastoral Care: Love and Compassion[1]

One of the religion scholars…put in his question:
"Which is most important of all the commandments?"
Jesus said, "The first in importance is,
'Listen, Israel: The Lord your God is one;
so love the Lord God with all your passion and prayer and intelligence and energy.'
And here is the second:
'Love others as well as you love yourself.'
There is no other commandment that ranks with these."

— Mark 12:28-31, The Message[2]

Love never asks how little can I do; . . . love always asks how much.
Love does not merely go the measured mile; love travels to the uttermost.
Love never haggles, never bargains, with "nicely calculated less or more."

— George H. Morrison (1866-1928), Pastor in Glasgow, Scotland

What is the most important principle in your life as a Christian Chaplain? As you begin this clinical pastoral education program, are you able to articulate the biblical foundation for your ministry at the bedside? As a beginning point, consider the question Jesus was asked by a scribe: "Which is the first

[1] The information in this chapter has been adapted from the Doctoral Project of Peggy Jo Wobbema, *The Development of an Integrated Pastoral Care Response System to Illness, Crisis, and Grief at North Point Church, Springfield, Missouri*. Copyright © Peggy Jo Wobbema, 2007. Used with permission.

[2] Though HCMA does not endorse Eugene Peterson's paraphrase of the New Testament, it is sometimes beneficial to look at a familiar passage in an unfamiliar version.

commandment of all?" (Mark 12:28)[3] Jesus answered the scribe and declared that the number one priority in our life as a Christian is to love God with our whole being: with all our heart, soul, mind and strength (Mark 12:30).

The Dalai Lama said, "Love and compassion are necessities, not luxuries. Without them humanity cannot survive." Though his viewpoint is accurate, we prefer to base our pastoral care principles on the Word of God rather than Tibetan Buddhism. However, his statement is another example of how important this issue is and the fact that its truth is upheld even by those who do not know the Giver of truth and the One who is Truth (John 14:6).

Jesus concluded His discussion with the Scribe by saying there is no commandment greater than these two (Mark 12:31). Notice He said no *commandment* (singular rather than plural) is greater than these. He didn't see loving God as a separate or more important duty from loving one's neighbor.

The bottom line for who we are and what we do as a Christian is LOVE. The same is true for who we are and what we do as a healthcare Chaplain. Love is at the foundation of Christianity in general and pastoral care at the bedside in particular.[4]

This first chapter in the chaplaincy training curriculum will now look at love and compassion—the foundation for chaplaincy care—as it is developed in the Bible.

Old Testament Principles

In the Beginning…

A good place to start is in the book of Genesis, starting with Adam and Eve in the Garden of Eden. We all know the story: God created Adam and Eve, provided everything they needed, and then they sinned. But because of His love for them, He did not abandon them in their fallen condition. He came to them and His first action, after creating the universe and developing a relationship with Adam and Eve, was to show love for them by providing a covering for the shame of their sin: He slew an animal in order to clothe them (Genesis 3:21; cf. 2:25). By doing so, God showed, among other things, that love was at the foundation of who He is and what He does. He also inferred the loving sacrifice of life for the guilt of their sin (cf. 4:4-5).

As we watch things unfold in Genesis, we see humanity continue to have a bent toward sinfulness. According to Genesis 6:5, "Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually."

God was grieved by the evil thoughts and activity of mankind, and purposed to wipe them out, but He showed love toward Noah and his family by providing a way of escape in the Ark. And when the flood was over, He put a rainbow in the sky as a sign of His covenant of loyal love to His creation. That covenant is found in Genesis 9.

But only two chapters later we see the people prideful and pursuing vain glory in an endeavor that was opposed to God's command to fill the earth. This action implies purposeful spiritual distance from God on their part. So God created linguistic chaos in order to disperse them. Commenting on this, Arthur Glasser wrote: "The linguistic diversification at Babel is presented as God's merciful way to avoid destroying the

[3] Unless otherwise noted, all Scripture references are from the *New King James Version* (Nashville,: T. Nelson, 1982).

[4] While focusing on God's love and compassion in this chapter, there is no intent to overlook or minimize God's other attributes of holiness, righteousness, and justice. Though gracious, God is also cognizant of sinfulness. One of His purposes is to cleanse and purify from sin. But even His discipline is carried out in love (Hebrews 12:6). As you seek to display God's love and compassion to others, may you also keep His holiness and justice in mind.

whole human race determined to rebel against Him."[5] In other words, this was another act of love by God toward a rebellious people.

Now God narrows His plan to restore relationship with His people. He chooses to deal with one extended family for the purpose of providing a blessing (redemption) for all the people on earth. God's plan was that through Abraham (Israel) all nations would see and experience God's *hesed*. (See Genesis 12:1-4; 13:14-17; 15:1-7, 18-21; and 17:1-8 for this covenant between God and Abraham.)

HESED (חסד)

The Hebrew word *hesed* (חסד) is used 240 times in the Old Testament. And as we look through Scripture, we will see that *hesed* rests at the center of the Lord's revelation of His attitude toward His people. This is especially true in the context of God's covenant with the people of Israel. He is the God of *hesed*, or "covenant love."

In the Bible, the word is often translated "mercy" (KJV), steadfast love (RSV), or "loving-kindness." Another good expression of the meaning of the word is "loyal love."

In reference to human activity, *hesed* signifies the type of love and duty toward God by which the people of God live in obedience to His ways: loving God and loving neighbors. In reference to divine activity, *hesed* is often used in the context of covenant. *Hesed* is loyal love (fidelity) to a covenant relationship.

Hesed always involves persons, never inanimate objects. It is requested of or done for another where relationship has already been established (like in a covenant). *Hesed* is a specific action rather than merely being an emotion. It involves *doing* mercy, *showing* loving-kindness, *keeping* loyal love.

From a secular viewpoint, *hesed* is seen in personal and political relationships. Examples of personal *hesed* relationships are when Abraham had Sarah call him her brother, saying "This is your kindness …" (Genesis 20:13). Another example is when Abraham's servant, while making the deal with Laban for Rebekah as Isaac's wife, said, "Now if you will deal kindly and truly with my master …" (Genesis 24:49). When Jacob was asking Joseph to promise not to bury him in Egypt, he said, "Deal kindly and truly with me." (Genesis 47:29). Boaz said to Ruth, "…you have shown more kindness…" in referring to her actions toward him (Ruth 3:10). The Lord, in speaking of Israel through the example of Hosea and Gomer, says, "…I will have mercy on her who had not obtained mercy…" (Hosea 2:23).

Examples of political *hesed* relationships are when Joseph asked the Pharaoh's cup-bearer to "show kindness" to him by remembering his situation when he got out of prison (Genesis 40:14). The king of Syria, Ben-Hadad, had fled from the Israelites after 100,000 of his soldiers had been killed. While hiding, his servants said to him, "…we have heard that the kings of the house of Israel are merciful kings…perhaps [Ahab] will spare your life." After dressing in sackcloth they came out and "were watching closely to see whether any sign of mercy would come from him [king Ahab]" (1 Kings 20:31, 33). David chose to "show kindness to Hanun the son of Nahash, as his father showed kindness to me." In the relationship between David and Jonathan we see both personal and political *hesed*. We are told that Jonathan loved David as his own soul. David asked Jonathan to deal kindly with him concerning the situation with Saul and Jonathan asked David to show him the kindness of the Lord. This loyal love for one another was confirmed by making a covenant together (1 Samuel 18:1, 3; 20:8, 14-15, 17). David later showed kindness toward Mephibosheth because of that covenant (2 Samuel 9:1, 3, 7).

There are four common features of *hesed*: First, the help is vital because the person in need cannot help himself and the situation will deteriorate if help is not received. Second, the circumstances dictate that one

[5] Arthur F. Glasser, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids, MI: Baker, 2003): 52.

person is uniquely able to provide the needed assistance. Third, the help is freely given. It is a *willing* decision. Fourth, the one in need has no control over the decision of the person who is in a position to help.

Hesed became the central term in expressing the relationship between God and Israel. According to Dr. Peggy Wobbema:

> *The duty of mutual service, utilizing loving kindness, was expected on both sides for the covenant to be maintained. As a result of this, Israel held to a strong conviction that God's kindness and readiness to help them was something that could be expected in view of His established covenant relationship with them*.[6]

The following Scripture verses give us some further insights into the meaning of *hesed*:

In the Song of Moses, he proclaims: "You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation" (Exodus 15:13).

The Lord Himself proclaimed, as He passed before Moses: "The LORD, The LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin…" (Exodus 34:6-7).

After the spies returned and two said go and ten said no, Moses declared before the whole congregation: "The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression…. Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now" (Numbers 14:18-19).

Many years later[7] the Psalmist recognized God's amazing goodness and grace—His *hesed*—endures forever:: "Oh, give thanks to the LORD, for He is good! For His mercy endures forever. Let Israel now say, 'His mercy endures forever.' Let the house of Aaron now say, 'His mercy endures forever.' Let those who fear the LORD now say, 'His mercy endures forever.'" (Psalm 118: 1-4)

Likewise, in another post-exilic Psalm, the Psalmist proclaimed that no matter what is going on in our lives, God is working out a plan according to His *hesed*: "Oh, give thanks to the LORD, for He is good! For His mercy endures forever…Whoever is wise will observe these things, and they will understand the lovingkindness of the LORD." (Psalm 107:1, 43)

Here is a Psalm of David where he has been comparing God's *hesed* to the sea, sky, and mountains (Psalm 36:5-6) and then he proclaims:

> *How precious is Your lovingkindness, O God! Therefore the children of men put their trust under the shadow of Your wings. They are abundantly satisfied with the fullness of Your house, and You give them drink from the river of Your pleasures. For with You is the fountain of life; in Your light we see light. Oh, continue Your lovingkindness to those who know You, and Your righteousness to the upright in heart*. (Psalm 36:7-10)

RAHAM (רחם)

There is another Hebrew word that is foundational to chaplaincy care and also involves love: the word *raham* (רחם). It is found 133 times in the Old Testament. Of the 47 uses of the verb, 35 speak of God's love for human beings. It is often translated "to love deeply," "to have mercy," and "to be compassionate."

Webster's Dictionary had this meaningful definition for the word "compassion": *the act or capacity for sharing in the painful feelings of another*. That's appropriate since the word comes from the Latin *com* +

[6] Peggy Jo Wobbema, statement made during a seminar presentation on "The Biblical Foundation for Pastoral Care," Belleville, IL, September 16, 2006.

[7] The consensus of Bible scholars seems to be that this Psalm was post-exilic (and we're not sure who the human author is), being written in the time when the remnant came back from Babylon to restore Hebrew national life in the promised land—and God's *hesed* was still with them (as it is with us)!

pati, which literally means "to suffer with." Webster's Dictionary had this telling definition for "mercy" (the English word sometimes translated for *raham*): *compassion expressed toward an offender resulting in blessing that is an act of divine favor and compassionate treatment of those who are suffering*.

Some biblical examples of its usage include comparing a father's love for his children with God's love for those who fear Him: "As a father pities his children, so the LORD pities those who fear Him" (Psalm 103:13). After describing the extreme afflictions he has experienced (Lamentations 3:1-18), Jeremiah still had hope because he could count on God's *raham* to always be available to him: "…through the LORD's mercies (*hesed*) we are not consumed, because His compassions fail not. They are new every morning…" (Lamentations 3:18-23). In describing the kings of Israel who "did evil in the sight of the LORD," as well as all the leaders and priests and the people who transgressed more and more, the Bible says: "And the LORD God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place" (2 Chronicles 36:15).

Raham clearly indicates the depth of the relationship God has with His people, but it also reflects His sovereign choice to love these people unconditionally: "I will have compassion on whom I will have compassion" (Exodus 33:19; cf. Romans 9:15).

God's forgiveness (His *hesed* and *raham*) for people who really deserve judgment is expressed in Deuteronomy 13:17, "So none of the accursed things shall remain in your hand, that the LORD may turn from the fierceness of His anger and show you mercy (*hesed*), have compassion on you and multiply you, just as He swore to your fathers."

God's loyal love and compassion in persevering with His disobedient people is shown in 2 Kings 13:23, "But the LORD was gracious to them, had compassion on them, and regarded them, because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence."

God's *raham* toward His people resulted in the Israelites understanding that they were to display similar compassionate actions towards their brethren. For example, "He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?" (Micah 6:8). This is consistent with what Isaiah had instructed: "Learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow" (Isaiah 1:17). These actions are all examples of compassion. Proverbs instructs: "He who has pity on the poor lends to the LORD, and He will pay back what he has given" (Proverbs 19:17).

This compassion was not to be reserved only for those who are lovable and similar to us in culture and beliefs. It was also to be displayed toward the foreigners who were different than us. While explaining the rules and regulations for the Israelites, Moses said, "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt" (Exodus 22:21). Similarly, "Also you shall not oppress a stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt" (Exodus 23:9). And God is the ultimate example of this kind of compassion: "He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing" (Deuteronomy 10:18).

Human *raham* was experienced and expected as a duty in the context of family relationships. But *raham* was to be extended not only to our neighbor, but also to strangers, and especially those who were in need or oppressed. A lack of compassion was characteristic of those who were considered immoral: "The soul of the wicked desires evil; his neighbor finds no favor in his eyes" (Proverbs 21:10). Furthermore, "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt. You shall not afflict any widow or fatherless child. If you afflict them in any way, and they cry at all to Me, I will surely hear their cry" (Exodus 22:21-23). Again, God is the example of compassion for us to imitate: "For He will deliver the needy when he cries, the poor also, and him who has no helper. He will spare the poor and needy, and will save the souls of the needy. He will redeem their life from oppression and violence; and precious shall their blood be in His sight" (Psalm 72:12-14).

Job, who was considered by God as one who was blameless and upright, understood this principle. He was aware that there would be a day when he would be required to give an account to God for his treatment of others. He said,

> *"If I have despised the cause of my male or female servant when they complained against me, what then shall I do when God rises up? When He punishes, how shall I answer Him? Did not He who made me in the womb make them? Did not the same One fashion us in the womb? If I have kept the poor from their desire, or caused the eyes of the widow to fail, or eaten my morsel by myself, so that the fatherless could not eat of it … if I have seen anyone perish for lack of clothing, or any poor man without covering; if his heart has not blessed me, and if he was not warmed with the fleece of my sheep; if I have raised my hand against the fatherless, when I saw I had help in the gate; then let my arm fall from my shoulder, let my arm be torn from the socket...If I have rejoiced at the destruction of him who hated me, or lifted myself up when evil found him (indeed I have not allowed my mouth to sin by asking a curse on his soul); if the men of my tent have not said, 'who is there that has not been satisfied with his meat?' (But no sojourner had to lodge in the street, for I have opened my doors to the traveler)…"* (Job 31:13-32).

New Testament Principles

The love and compassion of God in the Old Testament is known in and through Jesus Christ in the New Testament. In Christ all the fullness of God dwelled (Colossians 2:9), and love and compassion were clearly seen in how Jesus treated people from every walk of life, especially those who were needy or suffering. Christ's teaching and example would challenge the parameters of love and compassion normally expressed by the Jews for their friends and neighbors, even to the point of loving one's enemies. Jesus taught the multitudes, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you…" (Matthew 5:43-48).

In the New Testament, there is a classic story that gives a dynamic example of what it means to have love and compassion for people. The familiar passage is found in Luke 10:25-37. The parable of the Good Samaritan is a classic teaching story similar to any teaching tradition: the teacher tells the story and then turns the question beyond the boundaries of the questioner. Before getting into the details of the story, there is some background information to consider.

There are two basic premises when thinking about reaching out to those in need within the Jewish culture. The first premise is that sharing goods with the needy was anchored in social relationships. To share with someone in need without expecting anything in return was to treat others as if they were family.

In Luke 18:18-23, Jesus was asked, "What shall I do to inherit eternal life?" Jesus reminded him of the commandments to not commit adultery or murder or theft or lying and to honor his parents. The guy basically said, "No problem." Jesus responded by adding one more requirement: "Go sell all that you have and distribute it to the poor…and come follow Me." But the guy wasn't willing to show compassion for the needy, which revealed the true character of his heart.

The second premise concerns the patron-client relationship. First century Judaism was ordered by boundaries with specific rules and regulations regarding how Jews should treat other people, including Gentiles and Samaritans. They had guidelines for how priests should relate to others. They had policies for how men were to treat women. And the list goes on and on. Jesus greatly stretched these boundaries when He said,

> *Give to everyone who asks of you. And from him who takes away your goods do not ask for them back. And just as you want men to do to you, you also do to them likewise…But love your enemies, do good, and lend, hoping for nothing in return…be merciful, just as your Father also is merciful* (Luke 6:30-36).

Let's now look at the two key Greek words used in the New Testament for love and compassion.

Agape (love) appears 341 times in the New Testament and the word is found in every New Testament Book. *Agape* is not simply a loving feeling, but it is an active commitment of choice. We purpose to do loving deeds for others to show that we really do love them unconditionally. The love of God within believers compels us to have a practical concern for others that leads us to reach out and meet their needs. As the Apostle John said,

> *By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. But whoever has the world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth* (1 John 3:16-18).

Splanchnizomai (compassion) is tenderness and affection that comes from deep within us. "The word originally indicated the inner parts of the body and came to suggest the seat of the emotions—particularly emotions of pity, compassion, and love."[8] This compassion is always more than gut feelings. It takes action to help those whose needs have moved our heart. It is willful affection that is moved to actively help those in need. And this compassionate action of one person has the potential of changing the life of another person. This is because the person moved to loving action gets involved enough in the needy person's life so that the person is set on a fresh, new course in life.

This brings us back to the original mandate to love God and our neighbor. God's claim on us reaches to every area of our existence: our heart (emotional resources), our soul (that which gives us our identity), our mind (understanding and intellectual capacities), and our strength (energy, might, resolve, physical resources).

When Jesus answered the lawyer's question with the Good Samaritan story, He did not distinguish between separate areas of human life, but showed complimentary aspects of human responsibility. The message is crystal clear: We cannot claim to have love for God and yet not love those whom God loves. The converse is also true: We cannot love our neighbor with a truly divine quality of love unless we love God deeply.

In the story it says the Samaritan "took pity" (had compassion) on the abused man. Love and compassion for needy people should prompt a Christian to have a commitment to protect and provide for those people. The compassion felt by the Samaritan prompted him to loving action—he saw the need and took action to do something about meeting the need.

The Principle of Selflessness

Selflessness involves seeing beyond ourselves and seeing clearly the needs of others. Love and compassion are not self-seeking (1 Corinthians 13:5), but they seek the good of others in need (1 Corinthians 10:24). They are willing to sacrifice self and personal needs (Ephesians 5:1-2), even to the point of suffering alongside the hurting (1 Peter 2:20-21). Love and compassion are merciful actions toward the needy—even to the extent of taking time to pray for adversaries (Matthew 5:44; Luke 6:35-36).

The Principle of Dignity and Impartiality

The Samaritan is depicted as the hero of the story. He is given attributes of kindness, compassion, self-sacrifice, and caring for the suffering.

The wounded man is not characterized by anything other than his needy condition. He is left with nothing to identify who he is except his desperate need. He is stripped of any identity or dignity. However, the compassion showed to him by the Samaritan helped restore his dignity.

This is not much different than the people we will meet in the hospital while making rounds. Their only identity is being a sick or lonely person in need of spiritual and emotional support. Having been placed in a skimpy hospital gown, and often treated as nothing more than their illness, they lack dignity. Even so, the

[8] Lawrence O. Richards, *Expository Dictionary of Bible Words* (Grand Rapids, MI: Zondervan, 1985): 180.

Chaplain's loving and compassionate care can reignite a sense of value and dignity in a patient's (or resident's) personhood.

It is fundamental to view sick and suffering people as being created in the image of God. Each person is worthy of love, respect and care, even those with disgusting diseases and loathsome lifestyles. The Old Testament is very clear about this principle: God shows no partiality for anyone.

Deuteronomy 10:17 declares: "For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe."

In 1 Samuel 16:7, when Samuel was selecting a new king for Israel, God told him: "But the LORD said to Samuel, 'Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart'" (1 Samuel 16:7).

Job 34:19 makes it very clear that God "is not partial to princes, nor does He regard the rich more than the poor, for they are all the work of His hands."

And the New Testament is consistent with the Old in this perspective. After the experience with Cornelius in Caesarea, Peter said: "In truth I perceive that God shows no partiality" (Acts 10:34). Paul proclaimed: "But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me" (Galatians 2:6). James said: "If you really fulfill the royal law according to the Scripture, 'You shall love your neighbor as yourself,' you do well; But if you show partiality, you commit sin and are convicted by the law as transgressors" (James 2:8-9). James also states that to show partiality is tantamount to being a judge characterized by evil thoughts (2:4).

The poor, disenfranchised and marginalized in society are precious to God, and therefore they should be precious to us as well. Moses declared that God "administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing" (Deuteronomy 10:18). The Psalmist said, "The LORD watches over the strangers; He relieves the fatherless and widow; but the way of the wicked He turns upside down" (Psalm 146:9). Isaiah affirmed: "The Spirit of the Lord God is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound" (Isaiah 61:1).[9] In clarifying His ministry to John the Baptist, Jesus said, "…the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them" (Luke 7:22). James stated: "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble…" (James 1:27).

Jesus made no distinction between classes of people in Matthew 25. The main issue was people who had needs that were either ignored by some or were met by others who cared enough to get involved by feeding the hungry, giving water to the thirsty, by taking in strangers, by clothing the naked, and by visiting the sick and those in prison. The One who holds the fate of all humankind in His hands cares about the hungry, the sick, the stranger, and the prisoner.

The ministry of Jesus touched the lives of those who were disenfranchised, hurting and suffering. And His expectation of the people of God is no less!

<u>The Principle of Continuous Care</u>

I don't know what "pastoral presence" means to you. For some, it simply means being fully with those who are hurting. But the story of the Good Samaritan goes beyond occasional presence and emphasizes the principle of a willingness to *remain* involved with suffering people *through* each stage of difficulty. He wasn't temporarily taking part in the person's pain. He was committed to ongoing care.

[9] Compare with Luke 4:18 where Jesus applied this passage to Himself as Messiah.

The Samaritan initially attended to the wounded man's immediate needs: he comforted the hurting person and bandaged his injuries as best he could. Then he helped transport him to the nearest city. And when he got there he provided lodging and promised to return to check up on him. The Samaritan demonstrated pastoral care that was willing to get involved for the long-term rather than merely for the short-term.

Ian Gentles made this comment:

> *One of the greatest gifts you and I can give to another human being is the gift of an attentive, listening mind, coupled with a sincere attempt to understand his or her needs. Your genuine presence and care itself will demonstrate the love of God, as you share for brief periods another's pilgrimage through the valley of the shadow. You will be a sacrament of the very presence of the Good Shepherd Himself.*[10]

This issue of continuous care does present a problem for Chaplains. We tend to only come alongside the sick person while s/he is in the hospital. We don't normally follow up after they go home. That would be an overwhelming responsibility if we were to try to do that with every person. However, this is where the body of Christ comes in with caring for the hurting. If possible, we need to see if we can encourage a local church to continue to come alongside people that we discern will benefit from such ongoing care after they go home.

In Conclusion

At the end of the story, Jesus said, "Go and do likewise!" This is the challenge to every Chaplain in the healthcare setting: to go and demonstrate the love and compassion of God to hurting and needy people. This love and compassion is the very heart, the foundation, of our chaplaincy care ministry. As Christian Chaplains, we are to value acts of mercy over personal productivity. But it's not easy to do this. As Henri Nouwen points out:

> *Let us not underestimate how hard it is to be compassionate. Compassion is hard because it requires the inner disposition to go with others to the place where they are weak, vulnerable, lonely, and broken. But this is not our spontaneous response to suffering. What we desire most is to do away with suffering by fleeing from it or finding a quick cure for it. As busy, active, relevant ministers, we want to earn our bread by making a real contribution. This means first and foremost doing something to show that our presence makes a difference.*[11]

This love and compassion is often accomplished simply by offering our quiet pastoral presence to the sick and suffering. May God's love and compassion flow freely from our heart as we make rounds in the healthcare setting.

Chapter Assignments

1. Spend several minutes in Bible study, reflection and prayer on how God's love and compassion have touched your life personally. (This is outside of your salvation experience.) How will these experiences impact your chaplaincy care ministry? Record your insights in a journal and share with your Teaching Chaplain.

[10] Ian Gentles, ed., *Care for the Dying and Bereaved* (Toronto: Anglican Book Centre, 1982): 49.

[11] Henri J. M. Nouwen, *The Way of the Heart: Connecting with God through Prayer, Wisdom, and Silence* (New York: Ballantine, 2003), 33-34.

2. Do a word study on God's character (especially His *hesed* and *raham*) as revealed in the Psalms. How will this knowledge impact your personal life as well as the chaplaincy care you provide? Record your insights and share your insights with the Teaching Chaplain.

3. Read and write a one-page summary of a book dealing with the foundations for pastoral care. Look at the resources listed at the end of this chapter or ask your Teaching Chaplain for a referral. Use the format suggested in the introduction to this Unit: "A Word to the Trainee: Assignments: Book Reports." Share your insights with the Teaching Chaplain.

4. Since love and compassion are foundational qualities for the ministry of a Chaplain, write a one-page "defense" for why, considering these necessary qualities, you should proceed with your clinical pastoral education. Discuss your insights with the Teaching Chaplain.

5. Interaction with your Teaching Chaplain. Based on what you learned about love and compassion, how would you respond to each of these chaplaincy care situations (and support your response with Scripture)? Then discuss your response to each situation with the Teaching Chaplain.

   a. A patient/resident who is very angry.

   b. Parents of a child born with severe defects.

   c. A very moody nurse.

   d. A family dealing with a grave diagnosis of their loved one.

6. Make rounds with the Teaching Chaplain over the next week. Observe his/her style of visiting with patients/residents, family and staff. Debrief daily about what you observed.

7. Write a verbatim report about a pastoral visit. Reflect on how the knowledge of God's love and compassion toward the suffering helped you to minister more effectively at the bedside.

Share this verbatim with a peer review group and your Teaching Chaplain. The Teaching Chaplain will explain the purpose, content and format of the verbatim, which is also explained in the introduction to this Unit ("A Word to the Trainee"). After receiving peer review of the verbatim report, discuss your learning issues with your Teaching Chaplain.

You will want to recruit a peer group with the assistance of your Teaching Chaplain. This group (of at least three people) can be made up of other Chaplains, Trainees, a social worker, a nurse, and/or a Pastor. This team will help evaluate your verbatim reports as you continue with your clinical pastoral training program.

8. Read the *Medical Terminology Manual* introductory page and study the "Introduction to Body Parts" section to familiarize yourself with terms that may be unknown to you.

Chapter Resources

The following annotated bibliography is not intended to be exhaustive in its content, nor does it contain all the latest resources. HCMA does not endorse all the ideas expressed in all the resources listed here. Some of the sources are given simply to expose us to a variety of viewpoints on the subject. It is expected

that even in places of disagreement we will reflect upon and think critically regarding our own views rather than simply dismissing views that may run counter to our own.

"A Biblical Foundation to Pastoral Care," from the Ecumenical Institute of Distance Theological Studies at www.academia.edu/3352125/A_Biblical_Foundation-to_Pastoral_Care, n/d.
This looks at *hesed*, one another, and wounded healer as models/images for pastoral care, which are found in the very nature of God's own self.

Arnold, William V. *Introduction to Pastoral Care*. Philadelphia: Westminster, 1982.
This basic work integrates theology and pastoral care in a practical and useful way. It focuses on pastoral *care* rather than pastoral *counseling*. The author reveals the theological roots of everyday pastoral tasks, examines the personal and professional identity of the pastor, and includes a discussion of helpful resources for the pastor.

Capps, Donald. *Reframing: A New Method in Pastoral Care*. Minneapolis: Fortress, 1990.
Reframing is a specific counseling skill used by helpers to more-or-less offer people alternative ways of viewing problem issues. It is basically putting a different (more positive yet realistic) perspective on things that are concerning, worrying, or problematic for people. Part one of the book covers the art of reframing, which includes the methods and techniques of reframing. Part two is on the pastoral care of reframing, which discusses the ministry of Jesus and a couple case studies. Part three is on the reframing of pastoral care, which looks at the inadequate methods of Job's counselors, the way God reframes for "second-order change," and "wise-fool" reframing.

Chinula, Donald M. *Building King's Beloved Community: Foundations for Pastoral Care and Counseling with the Oppressed*. Cleveland, OH: United Church, 1997.
Through the study of Martin Luther King's life and witness, the author seeks to inspire and suggest a prophetic practice that will assist pastoral caregivers in responding to the needs of oppressed people in any context.

Clinton, Timothy, and George Ohlschlager, eds. *Competent Christian Counseling, Volume One: Foundations and Practice of Compassionate Soul Care*. Colorado Springs, CO: WaterBrook, 2002.
Under the guidance of the highly respected American Association of Christian Counselors (AACC), more than 40 leading Christian professionals have come together to provide this comprehensive, authoritative, and up-to-date reference guide for professional and lay counselors, pastors, and leaders in training. It offers you the best contributions on spiritual formation and pastoral care from Scripture as well as from giants of church history; the latest research, theory, and successful practice methods in Christian counseling; and a practical, 21st century model of Christian counseling that is not only "counselor friendly," but also facilitates effective, biblical client change—all geared to help people mature in the ways and wisdom of Jesus Christ.

Collins, Gary R. *The Biblical Basis of Christian Counseling for People Helpers: Relating the Basic Teachings of Scripture to People's Problems*. Colorado Springs, CO: Navpress, 1993.
The book will guide the reader to a practical, working knowledge of Scripture and the basics of the Christian faith—the core of what Christian counselors must know to be truly affecting in helping others. Collins presents an accessible, far-ranging approach to counseling. Beginning from the standpoint of "what makes counseling Christian," this book touches on the relevance of theology to counseling and offers readers the theological tools they need to heal spiritually as well as psychologically.

Doehring, Carrie. *The Practice of Pastoral Care: A Postmodern Approach*. Louisville, KY: Westminster/John Knox, 2006.
Drawing on psychological, theological, and cultural studies on suffering, the author encourages counselors to view their ministry through trifocal lenses and include approaches that are premodern (apprehending God through religious rituals), modern (consulting rational and empirical sources), and postmodern (acknowledging the contextual nature of knowledge). Utilizing strategies from all three perspectives, Doehring describes the basic ingredients of a caregiving relationship, shows how to use the caregiver's life experience as a source of authority, and demonstrates how to develop the skill of listening and establish the actual relationship. She then explains the steps of psychological assessment, systemic assessment, and theological reflection, and finally she delineates the basic steps for plans of care: attending to the care seeker's safety, building trust, mourning losses, and reconnecting with the ordinariness of life.

Dykstra, Robert C., ed. *Images of Pastoral Care: Classic Readings*. St. Louis, MO: Chalice, 2005.

Through the writings of nineteen leading voices in the history of pastoral care, Dykstra shows how each contributor developed a metaphor for understanding pastoral care. Such metaphors include the solicitous shepherd, the wounded healer, the intimate stranger, the midwife, and other tangible images. Through these works, the reader gains a sense of the varied identities of pastoral care professionals, their struggles for recognition in this often-controversial field, and insight into the history of the disciple.

Fowler, James W. *Faith Development and Pastoral Care*. Minneapolis: Fortress, 1987.
The back cover of the book gives the following endorsement: "Until recently, the relevance of faith development theory to pastoral care has been a subject of speculation by others. Now, in *Faith Development and Pastoral Care*, James Fowler has given us his own interpretation of the relevance to pastoral care of his important research on how faith develops…. We find a bold extension of it into a new arena of practical theology that will greatly benefit concrete practice in the areas of pastoral care and counseling." (Don S. Browning)

Gerkin, Charles V. *An Introduction to Pastoral Care*. Nashville: Abingdon, 1997.
The author introduces readers to the history, theory, and practice of pastoral care.

Hopkins, Denise Dombkowski, and Michael S. Koppel. *Grounded in the Living Word: The Old Testament and Pastoral Care Practices*. Grand Rapids, MI: Wm. B. Eerdmans, 2010.
The book responds to the disconnect between pastoral care and biblical interpretation. In this cross-disciplinary conversation the authors engage the intersections between biblical stories and human stories in order to assist care practitioners and Bible interpreters in the transformative work of healing pastors, communities, and ultimately, creation.

Hurding, Roger F. *The Tree of Healing: Psychological & Biblical Foundations for Counseling and Pastoral Care*. Grand Rapids, MI: Zondervan, 1991.

Johnson, Eric L. *Foundations for Soul Care: A Christian Psychology Proposal*. Downers Grove, IL: InterVarsity, 2007.
Dr. Larry Crabb said of this book: "[It] paves new ground that will carry us toward a biblically congruent, spiritually clean and intellectually responsible understanding of people, our destiny and how to get there." Dr. Siang-Yang Tan described the book as "a very good and substantial contribution to the integration of psychology and Christian faith, and to Christian counseling and soul care. I highly recommend it as essential reading, especially in the Bible and counseling!"

Jones, Ian F. *The Counsel of Heaven on Earth: Foundations for Biblical Christian Counseling*. Nashville, TN: Broadman & Holman, 2006.
This book provides a helpful introductory look at the principles of biblical Christian counseling based on models found in the books of Genesis and Isaiah. It also includes extensive survey research plus insight from personal counseling experiences that the author encountered at Wedgewood Baptist Church in Fort Worth, Texas, where a gunman killed seven people and wounded many others in September 1999. The author also addresses the debate between biblical/nouthetic counselors and Christian/integrationist counselors, inviting all professionals to consider his fresh biblical Christian counseling approach.

Lake, Frank. *Clinical Theology: A Theological and Psychiatric Basis to Clinical Pastoral Care*, 2 volumes. Lexington, KY: Emeth, 2006.
This work serves as a course in clinical pastoral training and care which makes full use of the resources and techniques of psychology. It integrates the theological, psychiatric, and psychoanalytical disciplines. It offers full analyses of mental and spiritual conditions, and they are illustrated with case-histories.

MacArthur, John, and The Master's Seminary Faculty. *Pastoral Ministry: How to Shepherd Biblically*. Nashville, TN: T. Nelson, 2005.
It covers what a pastor is to *be* and *do*, based on Scripture.

MacArthur, John, Jr., and The Master's Seminary Faculty. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates*. Nashville, TN: T. Nelson, 1995.
The book lays down the foundation for the pastoral office, covering the biblical requirements and duties the office is to perform. The book offers examples of pastoral theology throughout and is written in a non-technical fashion. The book is comprehensive, dealing with all the issues pertaining to pastoral leadership. It ranges from the pastor and his study to the pastor and congregational prayer, and everything in between.

Munson, Celia. "Models of Pastoral Care and Counseling," at www.slideshare.net/CeliaMunson/models-of-pastoral-care-and-counseling?next_slideshow=1, n/d.
Gives a summary of the history and foundations of pastoral care with four key areas described, including sustaining, guiding, healing, and reconciling. It's worth looking at this presentation.

Norberg, Tilda. *Consenting to Grace: An Introduction to Gestalt Pastoral Care*. Stanton Island, NY: Gestalt Pastoral Care, 2005.
The book is set in the context of the author's own healing journey and integrates healing prayer, spiritual companioning, and insights from Gestalt psychotherapy. It is attentive to the intricate dance of body, mind, emotions, spirit, and social context, in the faith that God is already at work in each of these arenas to bring healing. The author shows how insights from Gestalt Pastoral Care can greatly enhance ministries of healing and pastoral counseling.

Nouwen, Henri, Donald P. McNeil, and Douglas A. Morrison. *Compassion: A Reflection on the Christian Life*. Victoria, Australia: Image, 2005.
After years of study and discussion among themselves, with other religions, and with men and women at the very center of national politics, the authors look at compassion with a vigorous new perspective. They place compassion at the heart of a Christian life in a world governed far too long by principles of power and destructive control. Compassion, no longer merely an eraser of human mistakes, is a force of prayer and action—the expression of God's love for us and our love for God and one another.

Oglesby, William B., Jr. *Biblical Themes for Pastoral Care*. Nashville: Abingdon, 1987.
Oglesby sets forth a model for pastoral care & counseling using the themes in the Bible that show God's initiative in offering care and our reluctance, as humans, to receive care.

Patton, John. *Pastoral Care in Context: An Introduction to Pastoral Care*. Louisville, KY: Westminster/John Knox, 1993.
The author demonstrates that pastoral care is a ministry of the church. He focuses on the community of faith as an authorizer and source of care and upon the relationship between the pastor and a caring community.

Pellegrino, Edmund D., and David C. Thomasma. *Helping and Healing: Religious Commitment in Health Care*. Washington, DC: Georgetown Univ., 1997.
The authors offer the health care professional a highly readable Christian philosophy of medicine. This book examines the influence religious beliefs have on the kind of person the health professional should be, on the health care policies a society should adopt, and on what constitutes healing in its fullest sense.

Petersen, Bruce L. *Foundations of Pastoral Care*. Kansas City, MO: Beacon Hill, 2006.
This book introduces you to the ministry skills and personal qualities needed to provide effective care for people inside and outside the church. With thorough examination, Professor Petersen traces the historical development of soul care from the primitive church and on through the centuries to the church of today. In unit one, he introduces the place of pastoral care in the local church. He emphasizes the unique responsibility of church leaders and pastors to provide spiritual guidance while caring for the physical and emotional needs of their people. In unit two, he examines the pastoral care roles clergy are asked to fill—shepherd, counselor, collaborator, and spiritual leader. In unit three, he addresses the need for a pastoral presence in the life of the church, and in unit four, he concludes with a discussion about the pastor's personal life and the importance of personal spiritual formation.

Purves, Andrew. *The Search for Compassion: Spirituality and Ministry*. Louisville, KY: Westminster/John Knox, 1989.
In this book, Andrew Purves sees compassion as the center of pastoral care, holding theology, spirituality, and ministry together. He examines how a renewed compassion gives ministry shape and content which "grows out of the life of God, and God's care for the world."

Ramshaw, Elaine. *Ritual and Pastoral Care*. Minneapolis: Fortress, 1987.
Drawing on a range of practical concerns and issues in worship life and pastoral care, the author shows how ritual can communicate care and be shaped by care for the individual, society, and the world.

Stairs, Jean. *Listening for the Soul: Pastoral Care and Spiritual Direction*. Minneapolis: Fortress, 2000.

This book explores the relationship between the practices of pastoral care and the practices of spiritual direction with the aim of enabling pastoral caregivers to draw upon the guiding principles, resources, and techniques of spiritual direction within the Christian tradition. With an emphasis on both "practice" and "presence," the book reclaims the tradition of "soul care" for the pastoral ministry, thereby complementing the medical, or crisis intervention, model of pastoral care with a wellness/growth model of pastoral care.

Stevenson-Moessner, Jeanne. *A Primer in Pastoral Care*. Minneapolis: Fortress, 2005.
The author sees pastoral care as the interconnection and interplay of love of God, love of neighbor, and love of self. Through biblical parables—especially the Good Samaritan and the Good Shepherd—and stories from her own experience, the author imparts genuine wisdom and meaningful support to those who courageously dare to offer caregiving ministry in whatever situation or through whatever method or paradigm.

Stone, Bryon P. *Compassionate Ministry: Theological Foundations*. Maryknoll, NY: Orbis, 1996.
The book offers a solid introduction to the theology of ministry through an approach rooted in the compassion of God, which is evident throughout the Scriptures and made real in the incarnation and ministry of Jesus.

Tillich, Paul. *The Theology of Pastoral Care: The Spiritual and Theological Foundations of Pastoral Care*. Decatur, GA: Advisory Committee on Clinical Pastoral Education, 1958.
This 6-page discussion of the issue is out of print.

VandeCreek, Larry, and Arthur Lucas. *The Discipline for Pastoral Caregiving: Foundations for Outcomes Oriented Chaplaincy*. Florence, KY: Routledge, 2001.
This book offers a powerful new paradigm for enhancing supportive, effective spiritual care for patients and families as well as communicating substantive outcomes to leaders and clinicians alike. This is more important in these times when every possible resource must be well used for the good of patients and their families. The author offers case studies, personal experiences, helpful figures and charts, and suggestions for dealing with patients experiencing unique, complex health care challenges, including adults living with cystic fibrosis and victims of violence. The wise advice and practical suggestions in this book will help you recognize and document the solid value of your hospital ministry.

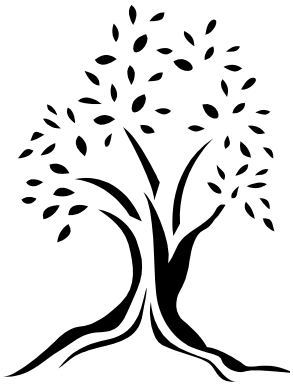
Willows, David, and John Swinton, eds. *Spiritual Dimensions of Pastoral Care: Practical Theology in a Multi-Disciplinary Context*. London: Jessica Kingsley Pub., 2000.
The book critically explores the way in which the spiritual dimension of pastoral care has entered constructive dialogue with other disciplines and ways of thinking, including psychiatry, psychology, counseling, intercultural studies, educational methodology, narrative theory and political studies. Set within this multidisciplinary context, the individual contributions (a selection of articles from a leading journal of pastoral theology, "Contact: The Interdisciplinary Journal of Pastoral Studies") cover a wide range of practical and theological issues that alert the reader to the spiritual dimension of pastoral care, such as bereavement, sexuality, ethics, learning disabilities, infertility, the meaning of pain, sickness and suffering and the nature of theology as a practical discipline.

Wright, Steve. *The Descent to Compassion*. Charleston, SC: CreateSpace Independent Pub., 2012.
In the *Descent to Compassion*, the author takes the reader beyond Sunday morning service, past evangelism projects, and out into the highways and hedges where life happens and does not stop for a 30-minute sermon. The author takes the reader to where Jesus is walking and working every day, desiring His people to join Him in the work. Divine moments happen every day because God is always at work. Every day we get up, if we open our eyes, we can see the hurting and we can see Jesus actively pursuing their hearts. We have the option of joining Him or walking away. Through experiencing these moments of divine encounter, our lives receive fresh meaning. Living this kind of compassionate lifestyle keeps one other-focused instead of self-focused. Good works have been prepared in advanced for us and the Lord is ready to lead us by the hand to discover where those works exist. The *Descent to Compassion* speaks of how to live a life full of inspiration and true fulfillment as the reader follows Christ into the sea of humanity all around. Jesus touched the untouchables and He is asking His people to descend to the place of humility and compassion and touch those whom He would touch- every hurting heart.

Appendix A

The Theological Roots of Healthcare Chaplaincy

by Jeffrey R Funk[12]



The healthcare Chaplain ministers to people who are involved in personal crisis. This ministry, of necessity, stimulates theological reflection. Because of this, it behooves us as Chaplains to realize that our ministry is not only the product of our theological assumptions, but indeed it may become the ground out of which our vital theological reflection may grow. In other words, chaplaincy care to the sick and suffering not only *communicates* the Faith, but it may serve to *illuminate* our faith.

I cannot speak for other Chaplains, but I have seen a tendency by some to become confused as to what their central role is as a Chaplain. Some have tended to over-identify with medicine and with psychology. I had a psychologist friend, who had worked with military Chaplains in the past, make this interesting comment about some of them: "They seemed more like psychologists than ministers." To further illustrate this point, a woman recently called me to request pastoral care at the hospital where she was a patient. I told her that there was a pastoral care department at the facility and they would be glad to make a visit. She responded by saying, "That's the problem. A chaplain came by to see me, but he shared no encouragement from the Bible, and he didn't even pray with me!"

Therefore, I think it's appropriate to be concerned with the theological foundations for healthcare ministry. It is fitting that we reexamine our unique heritage for ministering in the healthcare setting where the emphasis is mainly on pragmatic and functional values. It's also important that we keep our theological receptors as well as our transmitters tuned to hear what the Spirit might say to us in our service as a Chaplain.

Let me suggest three theological roots of a healthcare ministry as a Chaplain. The first is the relation of health to salvation. The second is the revelation of God as Incarnate Love. The third is the correspondence of the process of ministry to the personhood of God.

[12] This reflection on "The Theological Roots of Healthcare Chaplaincy" was written by Jeffrey Funk in 2004 while preparing a presentation for Parish Nurses on "The Theology of Health, Healing, and Wholeness in the Faith Community." He is the Executive Director of HCMA and has been a BCC with HCMA since 1992. Used by permission.

The Relation of Health to Salvation

By definition, a hospital is a health institution. It seeks to care for the sick and to bring them to recovery (wellness, wholeness). The Chaplain who works in a healthcare institution is there because it is agreed that his or her efforts contribute to the attainment of the ends of the institution—the health (wellness) of the patients.

The theological idea that is the root behind ministry in a healthcare institution is the concept of salvation. Salvation may be defined as the fulfillment for man in a new relationship to God. In this new relationship, the threats of death, of meaninglessness, and of unrelieved guilt are overcome. To be "saved" is to know that one's life belongs with God and has fulfillment in Him for eternity. As the Apostle John says, "This is life eternal: to know the one true God."

It is clear, then, that although related, health and salvation are not synonymous. Many questions remain: Must every illness be overcome before we can say the person is truly saved? Does a religious experience of salvation assure physical and emotional well-being? Or does the ultimate fulfillment promised in the Gospel have any relation to the person with a recurring peptic ulcer, or arthritis, or hardening of the arteries?

When we turn to the Bible, what do we see? God is concerned with the health of man. Divine power brings physical as well as spiritual healing. At the same time, a person of faith looks beyond the present suffering and in anticipation of the ultimate fulfillment assumes a certain indifference to the immediate ills of life.

In the Old Testament, sickness comes from God as a part of fallen man's total destiny. The Hebrew word *shālēm*, which means "to be complete, be sound," can be translated "healthy" and "whole." It is a cognate word of *shālôm*, "peace, completeness, welfare, health." God is also spoken of as the *Healer* of disease, the One who restores us to wholeness. Perhaps one of the most familiar examples of this occurs in Psalm 103:

Bless the LORD, O my soul;
And all that is within me, bless His holy name!
Bless the LORD, O my soul,
And forget not all His benefits:
Who forgives all your iniquities,
Who heals all your diseases,
Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
Who satisfies your mouth with good things,
So that your youth is renewed like the eagle's.
(103:1-5)

A similar expression occurs in Hosea 7:1, where it is clear that God's will to restore His people is His will to heal them:

When I would have healed Israel,
Then the iniquity of Ephraim was uncovered,
And the wickedness of Samaria.
For they have committed fraud;
A thief comes in;
A band of robbers takes spoil outside.

Again, in Exodus 15:26, God proclaims: ". . . For I *am* the LORD who heals you."

In the New Testament, we are confronted with the place of healing in the ministry of Jesus. The stories of His healing activity are numerous because they were an essential element in the meaning of His mission as the Messiah.

In a study of the words for salvation in the Bible, there are 151 occurrences of the noun *sōtēria* or the verb *sōzō*, which means "to save" or "to make whole from disease." Of these occurrences, there are 16 that can specifically mean deliverance from possession or disease, and 40 that are equivalent to deliverance from physical death. Therefore, it is apparent that almost one-third of the usages of the word salvation refer to a process related to health and healing. However, the majority of NT references to the salvation that Christ brings have to do with deliverance from sin and death.

Thus, it is seen that the religious concept of salvation has many implications for our concern with health. Obviously, salvation is not to be equated with health. Therefore, the experience of salvation is not a guarantee of physical well-being. For example, Paul had to live with a "thorn in the flesh" (2 Corinthians 12:7), Timothy suffered frequent physical ailments (1 Timothy 5:23), and Epaphroditus was "sick almost unto death," though he did recover (Philippians 2:25-30). The Gospel is not a panacea for all ills. It is not a theological pill to cure every sickness. Salvation is not a thing that can be employed as a tool for the improvement of health in an instrumental way.

Nevertheless, there is a positive relationship between the two. Essentially, salvation consists of a personal encounter between an individual and the living God. In this encounter, health is implicit as a fruit, but salvation may be viewed as the root. In this sense, salvation may be conceived of as one of the basic roots of healthcare chaplaincy.

The Revelation of God as Incarnate Love

The principal characteristics of God's healing power are love, compassion, and faith (Matthew 14:14; Mark 1:40-41; Luke 7:11-15). There should be a correspondence between the personhood of God and the personhood of the Chaplain who represents Him in the healthcare facility. In a healthcare institution, it becomes important for the Chaplain to adequately personify the love of God.

The Bible reveals God's love as universal. It is for all sorts of people. God's Word speaks of a God who graciously sends His rain on the just as well as on the unjust (Matthew 5:45).

The ministry of the healthcare Chaplain must parallel this kind of universal concern for people of whatever background or orientation or worldview. It must demonstrate an interest in human beings for what they are in their own individuality as creatures made in the image of God. There must be a love for persons as persons.

The love of God guides the Chaplain in the healthcare setting into a determination to make no distinctions between people in estimating their ultimate worth.

Not only is God's love directed to all kinds and conditions of people, but it is also absolute. God never ceases to seek after His own. Likewise, the Chaplain must be determined to never give anyone up for lost.

There are times when the medical doctor may say, "I can do no more for you." There are times when a psychiatrist may conclude that a person is not ready for help. In contrast to these helpers, the true pastoral caregiver may not give up on any person or turn anyone away however disappointing or however dim the individual's prospects for change, for every person represents the love of God that never lets anyone go.

The true Shepherd of souls personifies that absolute and ultimate concern seen by the prophet Hosea, who exclaimed,

How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like Admah?
How can I set you like Zeboiim?
My heart churns within Me;
My sympathy is stirred.
I will not execute the fierceness of My anger;
I will not again destroy Ephraim.
For I am God, and not man,
The Holy One in your midst;
And I will not come with terror
(11:8-9).

The Correspondence of the Process of Ministry to the Personhood of God

The understanding of God as Creator, as the one who ordains what is and what shall be, who formed the world in which we live with all its natural and moral laws is related to the principle of helping people that we commonly speak of as the *reality* principle. Reality represents what is, the situation as it stands. God as we understand Him in the person of His Son who came to earth and who shared our experience with us and who knows what it is to be human is related to the principle of helping that we customarily speak of as *empathy*. Empathy means that we try to understand the feelings of others. The person of God as the Spirit who comforts, strengthens, and supports us is related to the principle of helping that we speak of as *support*.

In the first place, think for a moment about the relation of God as the Creator and the conception of ministry at the bedside as the representation of *reality*. The implication of this theological concept for ministry may seem somewhat far removed. Nevertheless, is it not true that sometimes we attempt to help a person by pretending that a problem does not exist? If we are ministering in the context of a world as it is, this means that we are not going to attempt to give people false reassurance. Most of us who minister within the healthcare setting have seen how this tendency to protect people from the truth can be devastating. If we really respect people, we will seek to share the truth because we know that people can accept the facts much better than they can the feeling that we are not being honest with them.

Of course, it is possible to deal with truth in a brutal and unfeeling way. This is where *empathy* comes into the picture. The understanding of God as the Son is related to the principle of empathy. From a Christian perspective, it was not sufficient for God to make clear the precepts of the life of holiness. The only way God could help mankind to understand Him and to respond positively was to add to the reality of the way things are by suffering with them. This is expressed by the author of Hebrews: "For we do not have a high priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin" (4:15).

Empathy is this ability to look at a person's problems from the inside, as if indeed we stood in his or her shoes. We need to distinguish empathy from sympathy and pity at this point. Empathy is an act of compassionate understanding, but it maintains an essential difference between the helper and the helped. Empathy feels *with* a person; sympathy feels *like* him. To illustrate the difference, suppose a man tells you he cannot stand his wife. Empathy says, "I can understand how hard this must make your daily life. I cannot judge, for I am not you, but with this feeling you have for her what do you think you can do to work out a better relationship?" Sympathy, on the other hand, would say, "Oh, I know exactly how you feel. I can't stand my own wife either." This, of course, leads nowhere. And pity would say, "Oh, you poor, poor fellow to have to live with a wife like that. I'm glad that mine is such a wonderful wife. Why don't you come and eat with us sometime to see what married life can be like?"

The Holy Spirit is called the *Paraclete*, one called alongside, one who serves as an advocate. *Support* includes that same aspect of ministry of "standing by." Supporting is the ministry of encouragement through standing by when what had been whole has been broken and is incapable of total restoration, at least not for the present.

The ultimate kind of support may be thought of in the Biblical term: *lovingkindness*. The major emphasis of the meaning is upon the continuing presence of one's loyal love. Thus, Christ expressed it in the words, ". . . and lo, I am with you always, even to the end of the age." (Matthew 28:20). As in the case of reality and empathy, support is not always easy to provide. There may come times when we ourselves despair and are downhearted. We would like to move on and leave a person to the distress s/he deserves because we feel as if s/he may threaten to engulf us also. But we remember that God does not deal with us in that way. He promised His presence in the form of His Spirit.

We have a correspondence of the process to the personhood of God Himself. Such a ministry calls from us qualities of maturity, imagination, courage, and patience. To exemplify these characteristics in our ministry means giving up a sense of superiority over those we are helping, whether that is shown by our pity or our wanting to judge or to moralize or to hold our own selves up as an example. It means giving up the satisfaction of being thanked or looked up to, and concentrating only on the knowledge that we are fulfilling the ministry God has called us to do in His name and for His glory.