Pastoral Care: From Past to Present

According to the U.S. National Conference on Mental Health, “Nationally, an estimated 45 million Americans suffer from illnesses like depression, schizophrenia or post-traumatic stress syndrome.”¹ In a speech at this conference, President Obama stated that one out of five Americans experience mental illness in any year.² A study published in 2013 surveyed prescription drug use and found that the second most common prescribed drugs were anti-depressants.³ Obviously there is a great demand for counseling and psychological care in the United States, and both secular and religious approaches to care are available. The purpose of this article is to review briefly how the church provided care in the past, the development of psychology as a science, and the church’s intersection with it in present-day contexts. Exploring approaches to pastoral care and the changes it has undergone throughout the centuries is worth considering when preparing to serve the modern day “body of Christ.” Ultimately, the reader will be challenged to consider whether the Church is meeting the needs of its congregants and the greater community.


Psychology as a science is considered to have been birthed from the field of philosophy in the 1870s, but some of the questions addressed by psychology have been contemplated since the earliest times.\textsuperscript{4} Philosophers like Plato (427-327 B.C.) considered the ways the mind worked and how knowledge is acquired. Plato’s “Allegory of the Cave” dealt with perception, cognition, and intelligence, all topics that could be subsumed under the heading of psychology. Aristotle (384-322 B.C.) wrote about perception and the mind in \textit{De Anima}.\textsuperscript{5} The representational theory of mind that is prevalent in cognitive psychology can be traced to his writings.\textsuperscript{6} And the Bible, while not a treatise on psychology, does contain information about people and their behavior, and provides its reader with guidance for living. Sections of the Bible are believed to have been written about 1000 years before Plato began his contemplations.

\textbf{A Brief History of Pastoral Care}

From the inception of the church as the body of Christ, its members have been called to help one another. In fact, 80\% of the verses found in the New Testament using the phrase “one another” refer to supporting and affirming people.\textsuperscript{7} Indeed, as the New Testament interprets the Old, the second greatest commandment is to “love your neighbor as yourself,” (Matt 22:39, NIV).\textsuperscript{8} The early church provided for the physical needs of its members along with spiritual care.


\textsuperscript{7} Ian F. Jones, \textit{The Counsel of Heaven on Earth} (Nashville, TN: B&H Publishing Group, 2006).

\textsuperscript{8} Unless otherwise mentioned, all Scripture references in this paper will be taken from the New International Version.
In addition to Scripture, in particular the Pauline epistles, there are some extant writings addressing the topic of pastoral care, at least in general form, dating back to the early centuries of the church.
The First Century Through the Middle Ages

*Classical Pastoral Care*, by Thomas Oden, is a compendium of quotations related to the care of souls from the early church. Using a revisionist approach from a modern day Rogerian psychological perspective, he searched for passages related to pastoral care from the early centuries. Oden’s compilation included passages from Augustine, Irenaeus, Athanasius, Tertullian, Ambrose, Aquinas, Aelred of Reivaulx, Catherine of Siena, and many others, which he described as embryonic theories of “psychotherapeutic effectiveness.” One notable passage was partially quoted from the *Constitutions of the Holy Apostles*. *The Constitutions* are a 4th century, pseudo-Apostolic writing composed of eight books that address Christian discipline, worship, and doctrine, and contain the qualifications and responsibilities of priests, bishops and deacons. A passage from Book II, named, “After What Manner We Ought To Receive A Penitent; How We Ought To Deal With Offenders, And When They Are To Be Cut Off From The Church,” includes instructions that blend pastoral care with church discipline in quite dramatic phrasing. The entire passage from Book II, Section V, XLI is included below:

Do thou therefore, as a compassionate physician, heal all that have sinned, making use of saving methods of cure; not only cutting and searing, or using corrosives, but binding up, and putting in tents, and using gentle healing medicines, and sprinkling comfortable words. If it be an hollow wound, or great gash, nourish it with a suitable plaister, that it may be filled up, and become even with the rest of the whole flesh. If it be foul, cleanse it with corrosive powder, that is, with the words of reproof. If it have proud flesh, eat it down with a sharp plaister—the threats of judgment. If it spreads further, sear it, and cut off the putrid flesh, mortifying him with fastings. But if, after all that thou hast done, thou perceivest that from the feet to the head there is no room for a fomentation, or oil, or bandage, but that the malady spreads and prevents all cure, as a gangrene which corrupts the entire member; then, with a great deal of consideration, and the advice of other skilful

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10 Ibid., 7.

physicians, cut off the putrefied member, that the whole body of the Church be not corrupted. Be not therefore ready and hasty to cut off, nor do thou easily have recourse to the saw, with its many teeth; but first use a lancet to lay open the wound, that the inward cause whence the pain is derived being drawn out, may keep the body free from pain. But if thou seest any one past repentance, and he is become insensible, then cut off the incurable from the Church with sorrow and lamentation. For: “Take out from among yourselves that wicked person.” And: “Ye shall make the children of Israel to fear.” And again: “Thou shalt not accept the persons of the rich in judgment.” And: “Thou shalt not pity a poor man in his cause: for the judgment is the Lord’s.”

Another notable passage cited by Oden is from Pope Gregory I, also known as Gregory the Great (504-604), who wrote *Pastoral Rule*:

Differently to be admonished are the joyful and the sad. That is, before the joyful are to be set the sad things that follow upon punishment; but before the sad the promised glad things of the kingdom. Let the joyful learn by the asperity of threatenings what to be afraid of: let the sad bear what joys of reward they may look forward to. For to the former it is said, *Woe unto you that laugh now! For you shall weep* [Luke 6:25]; but the latter hear from the teaching of the same Master, *I will see you again, and your heart shall rejoice, and your joy no man shall take from you* [John 16:22]. But some are not made joyful or sad by circumstances, but are so by temperament. And to such it should be intimated that certain defects are connected with certain temperaments; that the joyful have lechery close at hand, and the sad wrath. Hence it is necessary for everyone to consider not only what he suffers from his peculiar temperament, but also what worse thing presses on him in connection with it; lest, while he fights not at all against that which he has, he succumb also to that from which he supposes himself free.

These instructions for the clergy informed them how to deal with individuals with different personality types and to seek the underlying issues for the cause of their problems. Discipleship and spiritual direction have always been a province of the church. Augustine (354-430) is considered the first Christian psychologist as he pondered Christianity and considered the philosophical works of Plato. Augustine wrote voluminously on many topics relevant to the

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field of psychology. Many issues classified as mental health symptomology are at heart, spiritual problems. However, there have been people throughout the centuries who suffered with mental health problems that were not healed through spiritual direction or pastoral guidance.

The Renaissance and the Reformation

Thomas Aquinas (1225-1274) was a brilliant thinker who explored the works of Aristotle and was one of the greatest Christian theologians. He wrote on topics like appetites, the will, habits, virtues, vices, emotions, memory, and intellect; all topics that are considered today to be within the field of psychology, although without the religious ideation that influenced the work of Aquinas and the Scholastics. A few hundred years later, the paradigm shifting ideas of Copernicus (1473-1543) occurred in the same era as the launch of the Protestant Reformation. Martin Luther’s proclamations (1483-1546), John Calvin’s influential works (1509-1564), and the Catholic Reformation (1560-1648) were all in the same time period. The Copernican model conflicted with then-current interpretations of Scripture and doctrinal teachings, along with scientific models of the day, and were difficult for anyone, not just religious organizations, to accept. According to memoirs from informal ‘tabletalks’ held by Luther, Luther was reported to have stated:

There was mention of a certain astrologer who wanted to prove that the earth moves and not the sky, the sun, and the moon. This would be as if somebody were riding on a cart or in a ship and imagined that he was standing still while the earth and the trees were moving. [Luther remarked] "So it goes now. Whoever wants to be clever must agree with nothing that others esteem. He must do something of his own. This is what that fellow does who wishes to turn the whole of astronomy upside down. Even in these things that are thrown into disorder I believe the Holy Scriptures, for Joshua commanded the sun to stand still and not the earth [Jos. 10:12]."  

Copernicus resisted publishing his findings, but they were finally printed while he was on his deathbed in 1543.\textsuperscript{15} Even though Copernicus’ model was mathematically errant, using circular rather than elliptical orbits, it removed man from the center of the universe, ultimately causing a radical shift not only in astronomy, but also in philosophy, and religion itself. But it was not until about one hundred years later that Galileo, who championed a Copernican model with alterations, met with firm religious resistance and was arrested and charged with heresy.\textsuperscript{16}

The relevance of this change for this paper is that it denotes the beginning of a major shift in the relationship between science and religion.

One of the difficulties of finding literature from this period, besides natural deterioration due to its antiquity, is the scarcity of written artifacts produced, due to the painstaking way manuscripts were created by hand. Most writings were religious in nature in the period between the fall of Rome and the 12th century, commonly called the Monastic period. The Secular period began after the 12th century, with the European emergence from feudalism. Manuscript and books began to be created by universities and demand began to emerge from the general population as the Middle Ages came to a close. The development of paper, instead of the use of vellum or parchment also made the creation of books less costly. And the first printed item from Gutenberg’s press arrived on the scene in 1457. The newly established printing industry made written material more easily accessible to the populace, more people had access to the Bible, and the general population created more demand for reading material in general.\textsuperscript{17}

\textsuperscript{15} Ibid.


these technological advances and religious changes, more written material was also created focused on pastoral care or pastoral psychology as some have termed it in retrospect.\textsuperscript{18}

According to Johnson,

In the Reformation traditions this pastoral psychology reached its zenith in the Puritan, Pietist, and evangelical movements. Writers like Richard Baxter, John Owen, George Herbert, William Law, John Gerhardt, John Wesley, Jonathan Edwards and John Newton developed sophisticated and nuanced understandings of psycho-spiritual problems—like sin, melancholy, assurance and spiritual desertions—and how to promote spiritual healing and development in Christ.\textsuperscript{19}

The Puritans, a dissenting religious group in the 16\textsuperscript{th}-17\textsuperscript{th} centuries, left voluminous writings on a variety of common human problems. The Puritans have been the subject of recent interest, and while not labelling themselves as pastoral counselors, provided biblically based solutions for these kinds of concerns. Some of the better known authors of this period are John Flavel (1627-1691), Jeremiah Burroughs (1600-1646), John Owen (1616-1683), John Bunyan (1628-1688), Jonathan Edwards (1703-1758), William Bridge (1600-1670), and Thomas Brooks (1608-1680). Mark Deckard’s recent book contains commentary from these authors on a range of topics including addictions, adultery, anxiety, conflict, grief, rebellion, relationships, and spiritual warfare.\textsuperscript{20}

Along with changes in the religious structure and the Church’s political influence, new paradigms in philosophical thinking emerged. The early period of modern philosophy included work by philosophers such as Descartes, Locke, and Kant. Descartes (1596-1650), is considered the father of modern philosophy. He rejected the Scholastic approach to philosophy prevalent in

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\item[19] Ibid., 13.
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his day, which based science on causation, and knowledge on sensation. He began his musings with systematic doubt, until he found support for the existence of self with his famous statement, “I think, therefore I am.” Descartes explained the existence of God by basing his epistemology on a dualist worldview where existence could be substantiated in both material and immaterial modes. His model established science upon mechanistic and geometric models rather than the Thomistic reliance on causation.21

The Modern Era

Modern philosophy is said to have begun at the Renaissance and continued to be influential during the 20th century in western thought, although postmodernism is the current philosophical viewpoint in vogue today. Later modern philosophical thought helped introduce competing worldviews, with a separation from religion. In particular, evolutionary theory was and is influential; Darwin’s publication of On the Origins of Species first appeared in 1859. Positivism also was a pivotal position, based on the work of Auguste Comte (1798–1857).22 His writings established social sciences, which differed from modern day study of sociology, and created the law of the three stages, which was a sort of progressive history of mankind. This law says:

[…] in its development, humanity passes through three successive stages: the theological, the metaphysical, and the positive. The first is the necessary starting point for the human mind; the last, its normal state; the second is but a transitory stage that makes possible the passage from the first to the last. In the theological stage, the human mind, in its search for the primary and final causes of phenomena, explains the apparent anomalies in the universe as interventions of supernatural agents. The second stage is only a simple modification of the first: the questions remain the same, but in the answers supernatural agents are replaced by abstract entities. In the positive state, the mind stops


22 Johnson, 20-22.
looking for causes of phenomena, and limits itself strictly to laws governing them; likewise, absolute notions are replaced by relative ones.\textsuperscript{23}

Compte’s model attempted to eliminate God and the supernatural completely. His philosophical work waned in popularity after the 1950s or so in the United States, but his attempt to place man as the focus of scientific inquiry and eliminate God had an impact.\textsuperscript{24}

Soren Kierkegaard (1813-1855) was a very influential Christian philosopher known as the father of existentialism. Kierkegaard addressed the choices available to the individual and the responsibility of making those choices. The choices one makes are what lead to the self that will ultimately encounter God. He believed faith was the most important thing one needs to learn. According to one summary, Kierkegaard’s writings cross “the boundaries of philosophy, theology, psychology, literary criticism, devotional literature and fiction.”\textsuperscript{25}

**Psychology is Birthed as a Science**

In the midst of philosophical, scientific, and religious flux, in 1879, Wilhelm Wundt opened the first psychological laboratory in Leipzig, Germany, where he began to study and record accounts of people’s reflections; he was the first to use the term “introspection.” This is considered the official launch of psychology as a science because Wundt employed the scientific method to measure and record sensations. Wundt’s work became known as the field of structuralism in psychology, where elements of consciousness were explored. Around the same time, Williams James started a psychological laboratory at Harvard University; James


\textsuperscript{24}Ibid.

established the functional school of psychology, which was heavily influenced by Darwin, and developed into the evolutionary approach to psychology in vogue today. And then a Viennese psychiatrist named Sigmund Freud developed the psychodynamic approach, which taught that many of the problems adults experience are based on unconscious memories, feelings, or inner drives. He became very well-known throughout the world, founded the International Psychoanalytic Association, and left voluminous writings.

Other movements in the history of psychology include behaviorism, cognitive theory, and socio-cultural approaches. These models of treating people for mental health care were new and exciting, and ultimately with the scientific approach to psychology came new medications used to treat patients. The grand theories of psychology are secular in nature.

In the not too distant past, people with severe mental health problems were considered frightening or possessed. People with severe problems were institutionalized, and little help was available for them in the form of treatment. With the advances in psychological care, medication and treatment brought improvement to the lives of many. Through the process of social science research, deinstitutionalization policies were developed in the United States, beginning in 1956. It was believed that mental health patients could be better served by being in the community than being housed in state psychiatric hospitals. A population of 559,000 in 1956 decreased to 154,000 in 1980, and subsequent years saw the closing of many institutions and hospitals. Today there is still a need for community services, and the government actually funds community services more than the institutions. Psychotherapy has been shown to be effective through ongoing research and randomized controlled clinical trials; yet many people today opt for medication alone, which will not solve relationship problems, negative self-talk, or other issues.
that therapy addresses. In 2003, the President launched the New Freedom Commission on Mental Health, which hopes to encourage people to reach out for help, and to support those people living with mental illness, along with their caregivers.

**Christianity and Psychology**

The popularity of secular psychologists of various specialties who treated mental health issues came into its own during the early 1900s. Its influence grew, and those antagonistic to the new science believed the church was losing ground. Some issues addressed by mental health practitioners are spiritual in nature, such as the consequences of unforgiveness, guilt, and many relationship problems. Some Christians resisted psychology, claiming that those who accommodated psychology weakened their stance on faith. In the early part of the 1900s, conservative (then called fundamentalist) Christians tended to stay away from psychology and remained focused on doctrine, moral issues, and evangelism rather than “inner matters of the soul and its well-being.” But not everyone who was interested in psychology was atheistic or agnostic, even though the grand theories of psychology avoided religion. Some Christian contributors to early psychology include Franz Brentano, James McCosh, G. T. Ladd, and G. Stanley Hall.

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28 Johnson, 29.
One of the early founders of pastoral care was Anton Boisen (1876-1965). His autobiography, entitled *Out of the Depths*, describes his lifelong battle with mental illness which ultimately led to the birth of his pastoral care model for the mentally ill.\(^{29}\) He was committed to mental health institutions several times. While still a patient, Boisen became interested in developing activities for the men in the hospital and also recorded their activities. Upon his release from Westboro State Hospital, after a 15 month stay, he entered Harvard to study theology and psychiatry. He became very interested in the fact that religious ideation was often apparent in mental illness, as had been the case with his own. Boisen became a chaplain at Worcester State Hospital for the mentally ill. Before this time, most mental hospitals only held religious services led by local pastors one day a week. Boison wrote that he believed there was only one other full time chaplain in the country at a mental health institution at that time.\(^{30}\) His experiences at Worcester eventually led to a connection with Chicago Theological Seminary and Elgin State Hospital where he began what would become the first program of Clinical Pastoral Training. Boisen’s contributions to the field of pastoral care also include many books and articles.

In 1954 the Christian Association for Psychology Studies (CAPS) was founded. Clyde Narramore began a radio show about psychology and faith. Paul Tournier, both a physician and psychotherapist, became popular with the publication of *On the Meaning of Persons* (1957). Other well-known early contributors to psychology from a faith perspective include Smiley Blanton, Norman Vincent Peale, M. Scott Peck, and Karl Menninger. Fuller Theological


\(^{30}\) Ibid., 150.
Seminary began a doctoral program in clinical psychology, and others followed. Seminary training included both ministry and psychological education. In 1976, the APA launched Division 36 for psychologists interested in religious research. Jay Adams published *Competent to Counsel* in 1970 and Larry Crabb published *Effective Biblical Counseling* in 1975. In 1988, the first international convention on Christian counseling was held.\(^{31}\)

But in the early 1970s, there was a backlash of concern about the dangers of integrating psychology with Christianity, beginning with the work of Jay Adams. Generally, more conservative Christians tended to avoid integrating, while more liberal views embraced psychology in practice. To bring this brief historical perspective on psychology, Christianity, and pastoral care to a close, the emphasis will be on the ways that Christianity intersects with the needs of people with distressing mental health symptomology. There are licensed Christian psychiatrists, psychologists, and counselors along with chaplains, social workers, and others who work in a variety of settings. Universities with theological schools train their students according to their stance on integrating secular psychology with biblically-based pastoral care.

Today, a generic form of spiritual integration in secular psychology is mainstream; in fact, the American Psychological Association published a book entitled, *Spiritually Oriented Interventions for Counseling and Psychotherapy* in 2011.\(^{32}\) There are, of course, licensed Christian mental health practitioners who counsel from a secular viewpoint, and those who integrate Christianity into practice in a variety of ways.


There are five general views on the topic of integrating psychology and Christianity, according to Johnson; these five current competing views are briefly summarized below.33

A Biblical Counseling View

Jay Adams wrote *Competent to Counsel* in 1970, criticizing psychology and psychiatry for their humanistic and deterministic views of man, and called on Christians to avoid a Freudian approach and embrace the Bible alone, using a noutheletic approach. *Noutheteo* appears eight times in the New Testament. It is a verb that is translated as admonish or admonishing (Acts 20:31, Rom 15:14, 1 Cor 4:14, Col 1:28, Col 3:16, 1 Thes 5:14, and 2 Thes 3:15) and instruction (1 Thes 5:12).34 In this counseling model based on the Bible alone, the focus is on repenting from sin, looking for God’s solution, and viewing pastors as the church’s primary counselors. The model of care offered is one of discipleship, where spiritual growth eliminates troubling symptoms by addressing underlying behaviors, negative thinking, and keeping the focus on God. Practitioners of noutheletic counseling do recognize that some problems are biological in nature and will refer people to appropriate mental health care providers when necessary.35

Levels-of-Explanation View

Christians embracing this model understand psychology and theology to be on different playing fields. For example, we might study chemistry, anatomy, psychology, sociology, or French from different viewpoints with different assumptions. Long ago, theology was

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considered the queen of the sciences, because religious thought permeated all aspects of life; but now it is simply another discipline. People who embrace this levels-of-explanation view believe each discipline should be studied in different ways appropriate for it. Trying to combine things like sin and psychopathology is wrong in this view, because they are concepts from different perspectives. A person who holds a levels-of-explanation view may be delighted to see that Christian practices can be shown “scientifically” through research to have a positive impact on life. But they would also be interested in learning that sometimes psychological research may call for a reexamination of the interpretations of particular biblical passages.36

Integration View

In this view, Christians embrace the value of psychological inquiry and feel that this information should be integrated with the practice of a distinctly Christian counseling or psychological approach. People who hold this view are generally trained in both fields. It is a view that seeks to integrate special revelation (God’s Word) with natural revelation (scientific findings). Gary Collins was influential in this movement to develop a biblically based psychology. Larry Crabb’s early works were from an integrationist perspective. There are varying viewpoints and models within this view.37

Christian Psychology View


Christian philosophers have explored topics and developed a line of specifically Christian approaches to understanding particular topics; some psychologists have also taken this approach. Philosophers such as Nancy Murphy, Andrew Purvest, Ellen Charry, and Ray Anderson have examined traditional, historical models of soul care and advanced a specifically Christian approach to care. People holding this view believe there is no solution without considering spiritual, metaphysical, and specifically Christian approaches. An example of this approach is reading the Sermon on the Mount and viewing it through a psychological lens. In a way, it is an attempt by some learned psychologists, theologians, and Christian philosophers to reclaim the study of people, which they claim has always been in the province of the church. Larry Crabb moved away from his early integrationist approach to more of a Christian psychology view in his current work.38

Transformational Psychology View

Some former integrationists have moved from an intellectual viewpoint of attempting to understand human beings from both a psychological and theological approach and focused instead on “personal, ethical, experiential, and spiritual matters.”39 The focus in this model is to embrace the changes that occur as a result of healing through Spirit-guided therapists and practitioners. This model is integrationist but is based more on how people live out their faith rather than developing a hybrid model. Practitioners seek to avoid the divide between science and faith as if the two were antithetical. Coe and Hall describe this model with a touch of the mystical: “Thus a transformational model affirms that doing science is a single, unifying act that


mingles both the *act of faith* and the *act of observation-reflection* on creation into one, by loving God in the object of science the object of science in God.”

**Current Christian Lay Counseling Models**

This article was meant to give the reader a broad, historical picture of the current counseling movement from a Christian perspective. Lay counseling has not been addressed thus far, but peer counseling and counsel from friends and family have always been sought when facing the issues of life. Alcoholics Anonymous (A.A.) developed as a way to help people who were addicted find healing in support groups led by peers rather than through professional counseling resources, and *The Big Book*, which is the basic handbook for A.A., was first published in 1936. Often, churches host such groups, and many people have had a spiritual awakening due to participation in them. In fact, a spiritual awakening was believed to be the reason many found healing although each person was free to have their own unique experiences. Similar groups launched, including Narcotics Anonymous, which claims to have 61,000 groups meeting weekly in 129 countries. Al-Anon is for family members of addicts, and includes a specialized group called Al-Ateen for adolescents, and these groups meet in over 130 countries worldwide. Another version of the 12-step model includes Overeaters Anonymous,

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40 Coe and Hall, 207.


boasting 6500 meetings worldwide. This group serves those with anorexia, bulimia, binge-eating, and other food-related issues.  

Celebrate Recovery combines large and small group approaches to care with lay leadership in the groups, and although it follows the A.A. 12-step model, it incorporates Scripture and is firmly Christian in its approach. It was developed by John Baker at Saddleback Church in 1991 and is currently in use by 20,000 churches internationally according to their website. Church Initiative, founded by Steven and Cheryl Grissom in 1993, is responsible for other church-based support groups such as DivorceCare, GriefShare, and DivorceCare for Kids, and their website claims to have programs in 19,000 churches worldwide.

In addition, following a model published by Dr. Siang-Yang Tan and other writers after him, many churches have provided training for a network of lay counselors who provide one-on-one support for church members in addition to what the pastoral staff is able to offer. Besides church and community resources dedicated to pastoral care and recovery, there are also faith-based residential treatment centers established throughout the United States. Stephen Ministries is another church based approach to providing care, which was founded in 1975 by Rev. Kenneth Haugk, who is a clinical psychologist. This model provides training to lay counselors who then

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provide one on one care for church and community members. This model is in use by 11,750 congregations and organizations around the world today.48

Training in pastoral care for ministers is an option. Those whose vocation involves pastoring have duties such as preaching, teaching, and administration in addition to offering pastoral counseling. For those who choose to emphasize this aspect of their education, many seminaries offer clinical pastoral training. Chaplaincy training and qualifications also emphasize the care-giving aspect of ministry.

Summary

Although psychology has taken an important role in the healing of wounded people, there is still a great need for mental health care in the United States, and a reduction of the stigmatism associated with reaching out for help.49 The church and the greater community of faith can play a role in meeting the needs of people with mental illness and those who struggle with the common issues of life, as well as supporting the caregivers and family members of those people by expanding pastoral care and lay counseling efforts. Is the church caring for people the way the early church in the New Testament modeled it? Our understanding of people, and biologically-based mental health disorders, has changed throughout the centuries, but people themselves are basically the same. According to the American Association of Pastoral Counselors’ website, today about 3 million hours of pastoral care are provided annually in church and community


49 Obama, “National Conference on Mental Health.”
settings.\textsuperscript{50} According to the U.S. Census Bureau, there are 318 million people in this country in 2014.\textsuperscript{51} If one out of five people struggle with mental illness at some point in their lives, the church has a great opportunity and calling to serve the needs of its congregants and the greater community by offering lay counseling or professional pastoral care.


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