

Chapter 1 : Pastoral Care Under the Cross by Richard C. Eyer on Apple Books

Pastoral Care Under the Cross points to the cross as the paradigm for pastoral care when counseling suffering people. This book offers insight that is useful not only for pastors but also Christian counselors, chaplains, nurses, doctors, and social workers who interact with the elderly, dying, mourning, mentally ill, or depressed.

Paperback Twenty-five years ago pastoral care seemed indistinguishable from counseling in seminary training and in much practice. I felt inadequate in the counseling role; I wish there had been this kind of resource during my seminary years. In fact, all Lutheran congregations and pastors could have greatly benefited from this book by Richard Eye. At the time of writing Eyer had served as chaplain for 20 years, and the book reveals both his theological understanding of pastoral care and his practical application of that understanding. By doing so, he avoids writing that has that "dated" feeling, which permeates most "practical" books. Thus, the application of the book is not confined to a decade of experiences, but spans the experience of the Church, regardless of era. His writing style is fresh and simple, but never simplistic. The first part has four chapters that focus on the context of pastoral care, the second part has seven chapters in which he applies the truths of the first part to specific pastoral situations. He begins each chapter with a poem that he has written at various times during his chaplaincy, poems that are specific to the content of that particular chapter. I have never been a big fan of poetry, but a few of his poems struck me in the heart, not the brain, which I believe is what he intended. His typical pattern is to provide a key insight for the chapter, then mix practical examples and theology into a interlocking pattern for advancing his theme - he is very effective in doing so. Under this umbrella of the theology of the cross, Eyer offers insightful statements that set apart his book from most "pastor as counselor" writings. But this Biblical notion of the cure of souls and the spiritual care of others is a far cry from popular ideas of what today can only be called secular spiritual care" page In this introductory paragraph, Eyer sets forth that which is right and true of pastoral care and the dangers which intrude upon the pastor in fulfilling his responsibilities. In distinguishing pastoral care from psychology, Eyer writes: It does not derive its substance from the culture nor its legitimacy from the medical profession" page In the Epilog, he reaches back to his original definition of pastoral care and amplifies it: The pastor has an invitation from God, if not from the patient" page He could not have stated more clearly the distinctive calling that the pastor has in the midst of suffering. Not only is that a crucial insight for his thesis, but it relieves a burden for the pastor, a burden that is sometimes placed by congregational expectations or even by conscience. This also helps the pastor move away from being "just another care giver" like the doctor, nurse, or psychiatrist. By doing so, Eyer shifts the focus of pastoral care to the theology of the cross rather than the theology of glory. The tremendous societal pressure to "heal the disease" causes even Christians to succumb to the temptation to get healing wherever - if not from the doctor or psychiatrist or pills, then at least from the pastor. Eyer writes, "If pastoral care consists not in doing something to remove suffering but in interpreting suffering in the light of the cross, then we must begin with what God chooses to reveal, not with what people want God to reveal. As he shows, the question has to shift from "Why is God doing this? That is, the spiritual state of the pastoral care giver is critical and must be addressed honestly in light of the theology of the cross. This is not a matter of baring our pastoral souls, which is really self-centered, but a matter of self awareness of our own needs, dependencies, vulnerabilities, and blind spots. The sense of helplessness that we as pastors experience in our pastoral is not something to be avoided, but recognized, even though "feeling helpless never feels good" p. Note the contrast in theologies: Eyer urges Christians to examine their psychological makeup. But he warns, "Christians look inwardly, with the aim of repentance over what they may find there; whereas pop psychology invites us to look inwardly only to indulge and accept whatever is found there" p. The key according to Eyer is for us to understand where we are weak and what motivates us. Then as the theology of the cross applies to us in our weaknesses, we can model for our parishioners how to care for themselves spiritually, characterized by grace and faithfulness. That can seem monumental, but only if we are looking to ourselves for the answers, strength, and encouragement. And finally pastors are challenged to set the priorities of life: An emergency can rightly alter the priority, but we need to return to the above priorities as soon as possible. How often have

pastors fallen into the "professional" trap of reading the Bible for a sermon, a Bible study, a visitation rather than for personal growth? Truly 2 Peter 3: He makes two critical distinctions. First, for understanding pastoral care, pain and suffering are not the same thing. Suffering can be defined as the existential anxiety, fear, worry, or hopelessness that may or may not accompany pain. Suffering is a reaction to pain" p. In an age that is dominated by the need to control pain, we also live in a world that cannot seem to deal with suffering. Eyer notes, "opportunity to provide spiritual care to those who are suffering is greater than ever, and for pastors it can be an important aspect of pastoral care" p. For contemporary Christians the shift is evident in the question asked in the midst of pain; today the question is "Why am I suffering? The pastor can be most effective when realizing that "interpretation of suffering is better made by the sufferer than by another person, and retrospectively rather than prospectively" p. I think this approach challenges the pastor to focus on faithfulness during suffering. Can we do that? According to the theology of the cross, we can, and must, follow this course. Faith does not deny nor ignore the need for medicine and doctors. Such statements ignore the connection between the physical and the spiritual, and the connections that God had established. And yet, as we can all attest, not everyone is healed when we pray for such healing. As Eyer sets the perspective in eschatological context: Sickness is related to sin and forgiveness of sins, but not as many think. Finally Eyer connects faith, healing and the cross, "Faith is always an open receptacle, not the power line to control a heavenly computer" p. Each of these present the pastor with unique challenges to not shirk from the requirements of pastoral care, despite what the world or even the "organized church" proclaims. These circumstances reflect the "valley of the shadow of death," and become the tempering fire in which to apply the theology of the cross.

Chapter 2 : Pastoral Care Under the Cross

Pastoral Care Under the Cross has 29 ratings and 1 review. Glenn said: This short book is a good introduction to Pastoral Care, with an emphasis on the H.

The Christian Book Revue provides reviews of various books from a broadly evangelical viewpoint. Eye
Pastoral Care Under the Cross: God in the Midst of Suffering Richard C. Concordia Publishing House, pages
Rating: This book presents a well-balanced, practical theological perspective on pastoral care that is informed by psychology and medicine, but not controlled by it. He interacts with our current cultural perspective of individualism, relativism, and utilitarianism to explain the wide canyon between it and a Christian view of pastoral care. The title sums it up very well. In part one, he speaks of the context of pastoral care today. In part two, he applies this to specific pastoral and chaplaincy situations. Part one and the Introduction of Part two provide some of the most valuable information in the book. These should be required reading for all pastors regardless of their tradition. But this is not to say that the rest of Part two is not valuable. Eye helps the sufferer to find God and His comfort in the midst of their suffering. He applies this theology to specific situations such as: In these chapters, you find an informed theological and practical approach to pastoral care with the wisdom of experience and theological reflection. These adjectives describe this book, and I use them without reservation. He embodies his theology in these real life contexts. This keeps the work of Jesus Christ central to the entire book. He does not water down or implicitly deny the truth as many approaches do, but he presents the truth in such a way that it can be received. This initially did not sound right to me. Generally, my feeling has been that if I am not invited, then I did not feel free to just show up. Yet, in doing some further research, he is correct in defining pastoral care in this way. I am unsure how I developed my perspective on this, but I find myself being corrected at this point. Who might this book interest? This book would interest anyone involved in pastoral care, especially pastors and chaplains. Also, I think that it may interest lay ministers and those involved in Christian-based counseling.

Pastoral Care Under the Cross addresses how to counsel the elderly, AIDS patients, the dying, mourners, the mentally ill and the racedaydvl.com is an excellent resource for pastors, chaplains, Christian counselors, nurses, doctors, social workers or anyone who regularly comes into contact with these people.

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Chapter 4 : The Christian Book Revue: Pastoral Care Under the Cross by Richard C. Eyer

Pastoral Care Under the Cross: God in the Midst of Suffering by Richard C. Eyer The elderly, the dying, the mourning, the mentally ill, the depressed. If you are a pastor, chaplain, Christian counselor, nurse, doctor, or social worker, you regularly come into contact with these people.

Chapter 5 : Pastoral Crosses - Concordia publishing house

Pastoral Care Under the Cross points to the cross as the paradigm for pastoral care when counseling suffering people. This book offers insight that is useful not only for pastors but also Christian counselors, chaplains, nurses, doctors, and social workers who interact with the elderly, dying.

Chapter 6 : Pastoral Care, Tile Cross Academy - Strive, Believe, Achieve.

The descriptions of this book stated it was primarily for the Pastor but also for those who come into contact with the elderly, the dying, the depressed in vocations such as Christian counselor, doctor, nurse among others.

Chapter 7 : Concordia Publishing House

Pastoral Care Under the Cross is a book by Richard Eyer that is written primarily towards pastors. According to Eyer on page , "The premise of this book is that it is not the task of pastoral care to eliminate suffering but to help suffering people interpret their suffering from the perspective of the cross."

Chapter 8 : PM Notes: Book Review: Pastoral Care Under The Cross (Eyer)

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Chapter 9 : Pastoral Care Under the Cross: God in the Midst of Suffering by Richard Eyer

Pastoral Care Under the Cross: God in the Midst of Suffering. \$ per week: You can return it anytime. Once you return it, charges stop.