

Pastoral Care In a Multi-faith and Multi- Cultural World?

International Pastoral Care Day
Canberra, 29 October, 2015

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Flinders University, South Australia

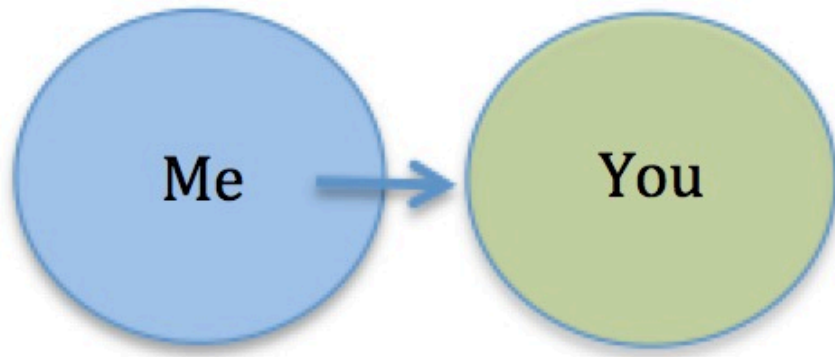
*Learnings and Unlearnings on
the Pastoral Care Journey into
Pluralism...*

the lenses I wear

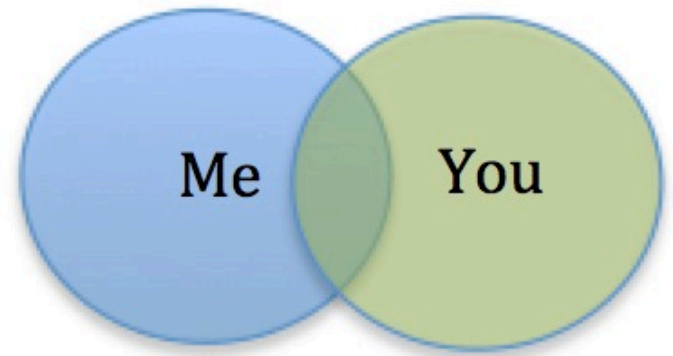








a. The Religious Technician
(the outsider)



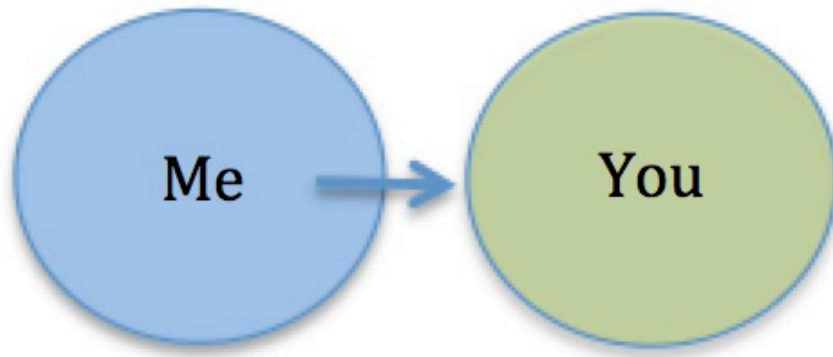
b. The Pastoral Carer
(the sharer)

Figure 1. Distance

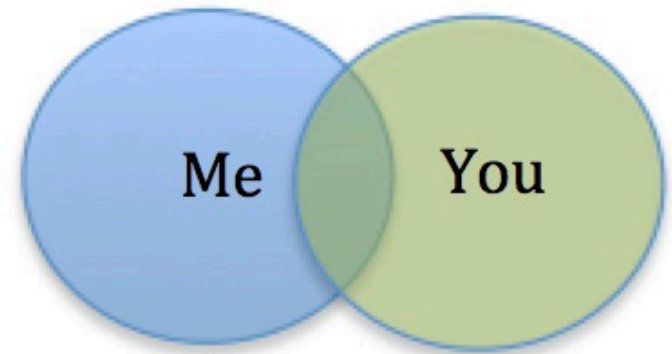


Questions!

1. How can we care for everyone who walks through the door?
2. How can we work towards the development of a philosophy that is inclusive of all?
3. How can we start a conversation to discover the other's spiritual journey without being intrusive?
4. How can we reach out to people of other faiths without compromising our own faith, or theirs?



a. The Religious Technician
(the outsider)



b. The Pastoral Carer
(the sharer)

Figure 1. Distance

Dilemmas



Dilemmas

1. Organisational



Dilemmas

Organisational

- Multifaith Coverage



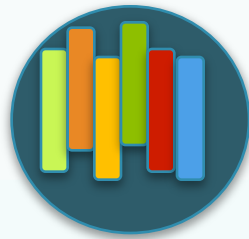
Dilemmas

Organisational

- Multifaith Coverage



- 'Interfaith Minister'



Dilemmas

Organisational

- Multifaith Coverage



- 'Interfaith Minister'



- Ignore it



Dilemmas

2. Theological



S. WESLEY ARIARAJAH

YOUR GOD MY GOD OUR GOD

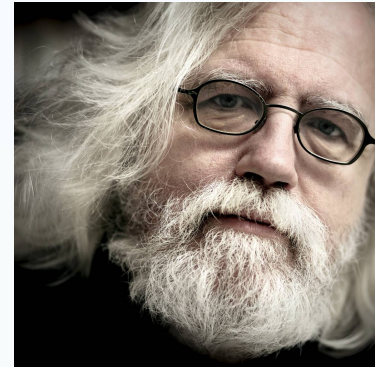


RETHINKING CHRISTIAN THEOLOGY
FOR RELIGIOUS PLURALITY

Dilemmas

Theological Insights

- Eric Borgman



- Miroslav Volf



- Dave Andrews



Borgman

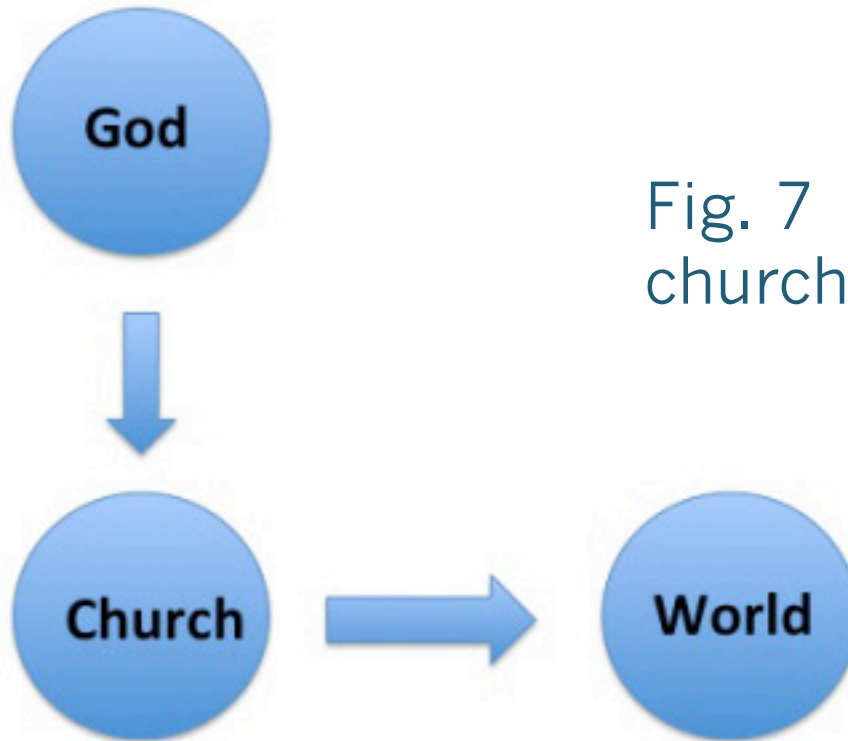


Fig. 7 Traditional church consciousness

Borgman

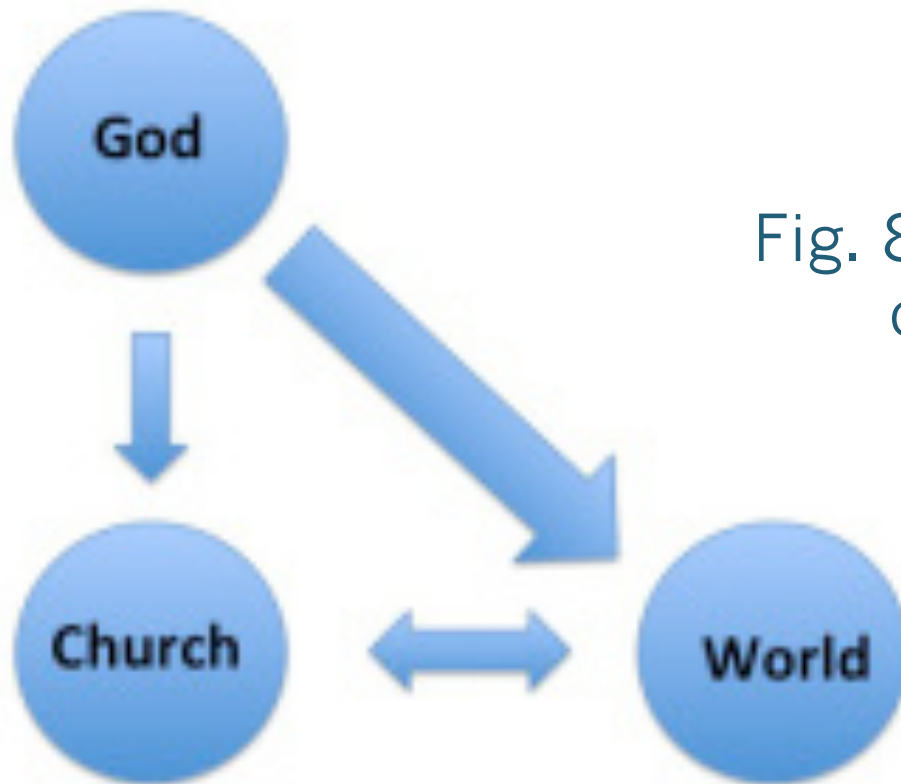


Fig. 8 God-in-the-world
consciousness

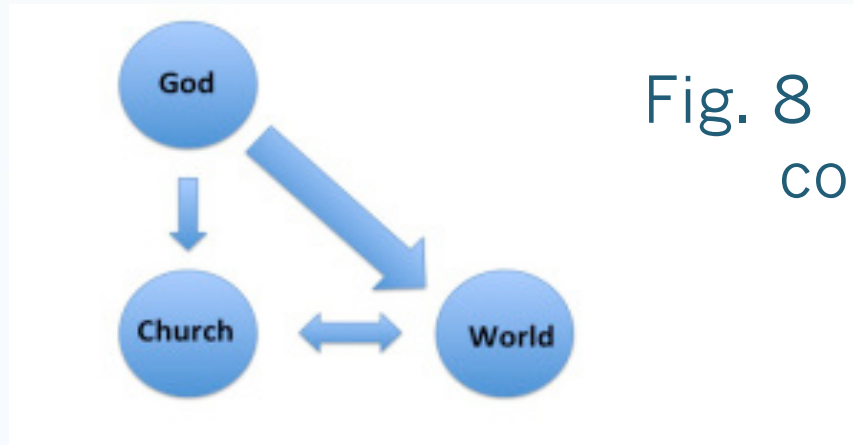


Fig. 8 God-in-the-world
consciousness

‘Theologically, it is the task of churches to respond to Gods salvific presence **in the midst** of our confusing world, not to preach their own presence as salvation **from** the confusing world.

The pastoral task to be and stay close to people in their experiences, is based on the firm belief that it is there that God is kenotically present, as the Biblical traditions teach.’

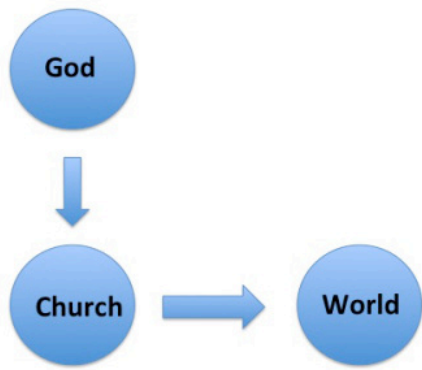


Fig. 7 Traditional church consciousness

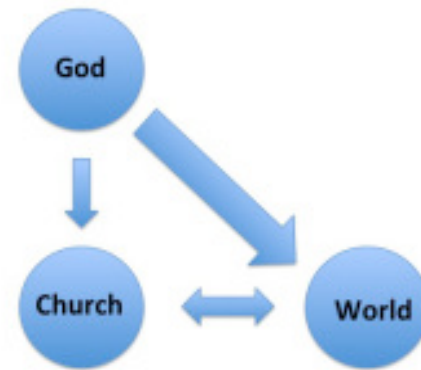


Fig. 8 God-in-the-world consciousness

The Church should not be seen as the community of those firmly convinced of the truth of their tradition, but as the community of people seeking the support of the Christian tradition to discover God's salvific presence **in the world**, and to walk — and to help others to walk — the path to true life God's presence opens.



Jesus did not die on the Cross to make you a Christian, He died so that you might be more fully human.

Prof. Hans Rookmaaker

Fig. 7 Traditional church consciousness

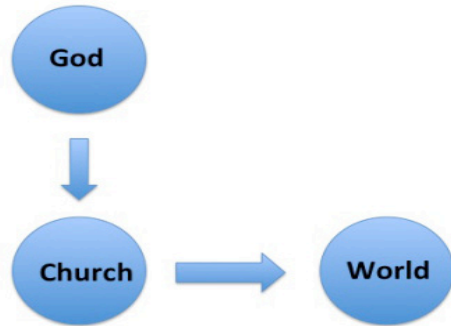
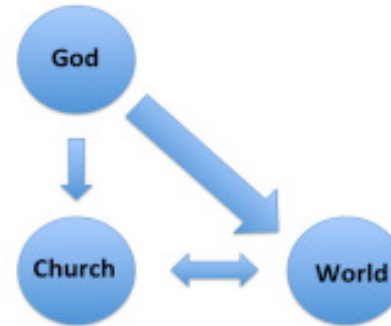


Fig. 8 God-in-the-world consciousness



- the churches ‘trying harder’.
Ironically this can sometimes mean defunding chaplaincy because the churches cannot see how chaplaincy is delivering the goods according to the assumptions of figure 7.
- Public institutions embracing a secular chaplaincy model that is inclusive and articulated in terms of spirituality.
- A refusal by practising chaplains to engage in conscious attempts at recruitment through so-called ‘evangelization’.

Exclusion & Embrace

MIROSLAV VOLF



A Theological Exploration of Identity,
Otherness, and Reconciliation

Miroslav Volf

One of the advantages of conceiving sin as exclusion is that it names as sin what often passes as virtue, especially in religious circles. In the Palestine of Jesus' day, "sinners" were primarily social outcasts, people who practiced despised trades, failed to keep the Law as interpreted by the religious establishment, and Gentiles and Samaritans. A pious person had to separate herself from them; their presence defiled because they were defiled. Jesus' table fellowship with social outcasts, a fellowship that belonged to the central features of his ministry, turned this conception on its head: The real sinner is not the outcast but the one who casts the other out... Sin is not so much a defilement but a certain form of purity: the exclusion of the other from one's heart and one's world. In the story of the prodigal son, the sinner was the elder brother – the one who with-held an embrace and expected exclusion. Sin is a refusal to embrace the other in her otherness and a desire to purge her from one's world, by ostracism or oppression, deportation or liquidation.

The exclusion of the other is an exclusion of God.

dave andrews

THE JIHAD OF JESUS

The Sacred Nonviolent Struggle for Justice

Dave Andrews

The first point would be that **we need to extend compassion towards others.**

(Yes. But there is more).

The second point would be that **we need to extend compassion towards those who are not the same as us.**

(Yes. But if that was the only other point that Jesus wanted to make, the rescuer in the story would have been a Jew and the victim in the story would have been a Samaritan).

The third- and most important – point Jesus wanted to make in this story (by casting the Jew in the role of the victim and the Samaritan in the role of the rescuer) is that **sometimes the only way we are going to learn about the need to extend compassion towards those who are not the same as us is if we are taught it by a righteous person from a different religion.**

Theological Summary

1. God is inclusive and at work in the world, relativising the role of the church
2. the exclusion of 'the other' is an exclusion of God
3. we also learn about God and the realm of God from 'the other'

Questions!

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Volunteering Australia has recently updated its national standards doc

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Geoff Boyce

Not without my neighbour



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Posted on **July 19, 2015**

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