

SUMMARY

1. The motivation for choosing the research topic

Pastoral theology is currently facing a challenge, related to the multitude of problems caused and created by modern man and the speed of their spread, as well as the rapid way in which one must respond through pastoral care with the best results. Confessional spaces in the British and North American areas, such as the Catholic and Protestant areas, have been hit faster by the new challenges of modern society and have managed to create certain solutions for their treatment and solution. In Orthodoxy, writing about solutions to the pastoral problems of today's society is a challenge.

However, discovering methods of pastoral care for problems that are real trials today such as terrorist attacks, bullying and cyberbullying, natural disasters, pandemics, new sexual orientations, cults and sects, exile, is a necessary activity. , important and useful. This activity can provide solutions to certain problems of contemporary society and can also determine the dynamism of the relationship with God in a way that leads to finding a spiritual balance in the life of modern man.

2. The purpose of the research and the working method

Such an investigation can only be interdisciplinary and with an ecumenical openness. In carrying out this work we will use information and tools in the field of pastoral psychology, pastoral psychotherapy, pedagogy and pastoral care. In addition to these disciplines, we will also address elements and methods specific to professionals in uniform, for a better collaboration in the case of events to which they respond and in which we are also called to act sometimes.

We can consider that the present investigation is a pioneering one by presenting the aspects related to the care connections in the activity of serving the members of the existing communities between the Church and the priest or association. We affirm that the approach has a pioneering character from the perspective of the lack of associations and organizations that function around the churches, as an integral part of them, formed by the active members of the ecclesial community.

Although it is not the main purpose of this research, it will not avoid, where appropriate, highlighting errors in the approach to pastoral care, the lack of interdisciplinary collaboration and the mistakes we can make in the care activity. It will also try to provide a methodologically correct content and an investigation that responds to the challenges in the life of the church, while defining their particularities and the methods that lead to their solution.

I PASTORAL CARE AND COUNSELING

Those who are meant to provide spiritual counseling find themselves traveling on a sea of permanent change. In these changes, the priesthood must be perceived holistically and not hierarchically, following the pattern of the Holy Apostle Paul in 1 Corinthians 12 and Ephesians 4. This means that the theory or theology of pastoral counseling for lay people and clergy should be the same.

The clinical paradigm, which has developed over the last 50 years, highlights the people involved in providing and receiving counseling. Edward Thornton explained that the emphasis on the person in clinical counseling must be preceded by the concern about what a spiritual counselor should do, why such a counselor should say, in order to finally answer the question of how he must be the spiritual counselor.

Pastoral care means repairing relationships, and one of those relationships that needs to be repaired is the theological field of pastoral practice. If this relationship is neglected, pastoral care is in danger of losing its theological identity. The field and practice of pastoral care have changed, and the necessary theological discussions about the nature and importance of these changes have not yet taken place. It is not only the danger that this care will lose its theological roots, but also those who provide the care may lose sight of an essential aspect: why they do what they do. The theological idea is not only that pastoral care is an activity with clients who seek meaning in their suffering, but that it is an essential activity, part of a care setting where the priest theologically explains this experience of care.

William Clebsch and Charles Jackle provide the following definition:

"Pastoral care consists of acts of relief done by representative Christian people, with the aim of healing, supporting, guiding and reconciling troubled people seeking help, whose problems arise in the context of the ultimate meanings and concerns. "

One of the distinguishing features of practical pastoral theology and its practical manifestations in pastoral care and counseling is its interdisciplinary nature. This is especially true of pastoral care, which has been heavily influenced by the discipline of psychology since the beginning of the last hundred years.

Charles Gerkin was concerned that the evolution of the field of pastoral care and counseling was in danger of losing its theological identity. He emphasized the emphasis on human experience and the various disciplines used to explore experiences. However, he was concerned that the voice of tradition was being ignored. Many questions related to this risk being lost: What weight is given to man and the theological tradition in the related fields of practical pastoral theology and pastoral care? How can pastoral counseling be linked to pastoral care and theology?

"Pastoral care involves not only caring for individuals and families, but also caring for the community. Pastoral care also involves a rational reinterpretation of the tradition that shapes Christian identity, as this tradition is put in dialogue with contemporary culture and its impact on the Christian community as well as individual members. "

Pastoral care as therapy

According to this model, the task of the pastoral caregiver is to remove or correct what is wrong and, in one way or another, to bring the suffering back to health. In essence, the caregiver is there to make us better. Help has a messianic function. He or she heals, helps, or saves us, allows us to be healed, helped, or saved.

Pastoral care as a ministry

Where "service" is the underlying assumption, pastoral care is understood as the operation or activity of certain persons, viewed as agents or intermediaries. Specific rites, procedures, and training schemes are established for the recognition of those called by God to such activity and for their dedication to service. Such individuals work either individually or in teams. They use

communication skills and sacramental rites to encourage spiritual growth and progress for groups such as faith communities or those seeking spiritual guidance.

Pastoral care as a social action

The pattern of pastoral care involved in this approach has been described as a prophecy over structures or the telling of truth to power. In essence, it is based on a socio-economic and political analysis of a specific social context. Such an analysis is subject to historical criticism and theological reflection. Its purpose is to transform societies and individuals. The aim is a fairer and more equitable distribution of human and material resources found on earth. By participating in the life of the poor, one tries to read the documents of faith and examine the situation of life from the perspective of the poor, the marginalized and the oppressed. Such an approach is based from the beginning to the end on praxis (action-reflection).

Pastoral care as an empowerment

Unlike a therapeutic model of pastoral care, in a model of empowerment the emphasis is on the fact that there is something good, something of value within human beings as they are today. Empowerment does not imply weakness, but rather a certain pre-existing force on which it is based. The task of pastoral care under this model is to "extract and build" strengths and unseen resources within and around people and communities.

Pastoral care as a personal interaction

In this model, relational skills are used to help people explore, clarify, and change (or cope more effectively) with unwanted thoughts, feelings, and behaviors. The focus tends to be on the individual, even when working in a group. In such an interaction, a lot of value is given to the person being cared for in order to gain perspective. Insight is very often used in interpreting the problem that causes concern along the lines of specific theories or schemes of understanding. As such, these approaches tend to be cognitive, using cause-and-effect theories that favor the "left brain" logical, rational, and analytical processes over the "right brain" creative, intuitive, nonverbal processes.

Pastoral counseling is an activity of the Church or, more precisely, a dimension of the unified priesthood of the Church, in the name of Christ. Although there are a growing number of people

who specialize in the priesthood of pastoral counseling, pastoral counseling is not a profession in itself, but a function performed by people whose profession is the priesthood.

Developing specialization in pastoral counseling priest gives freedom to specialize on their own. Priest Non counseling and psychotherapy can and should specialize in relations counseling in the short term to help the Council to present the issue from a broader perspective and to become aware of some of the resources available to address it . Non priest in counseling and psychotherapy should be specialist availability and presentation.

Impressive is the concept of Wayne Oates related to "priest as part of the introduction and presentation". The priest introduces the people of God, but

"Because the priest is permanently linked to people, it makes them aware and submit to one another, persons who can provide opportunities to help, giving them rich resources that friendship, professional skills and clinical experience can afford" .

When we think of theologically on pastoral care, it is useful to be aware of the three languages of theology. First language, in order, is the collection of expressions that "God loves me" or "God remembers me" expressing the story, or ritual hymn, how the individual or community affirms its relationship with God. All first language is used to give voice religious experience. It is expressively, but essentially non-critical or comparison.

Second language of theology is distinguished by critical comparison. It examines key religious meanings that develops in the first language and experience and compare them with the belief of a community of faith. In that process theology further explains reinterpret the doctrines of faith community in relation to religious experience in development of the first language.

Third theological language that order deals with how to do theology. He distances himself from the experience of the first and second formulations and consider the development of theology. What materials or sources of theology? What is the relative authority of each source? How the materials are combined in the form of liturgical, doctrinal or others?

In our society, the link between counseling made by the Church (Sacrament of Confession or discussions with the parish priest) and advice offered by specialists in counseling, is almost nonexistent. On the one hand, the priest does not have a training that would allow observing early

signs of diseases or symptoms that need medical help or counseling, and on the other hand, counselors and psychotherapists lacked the training and experience of theological so that they can manage and spiritual side of patients that they have.

Interdisciplinary nature, as characteristic of practical pastoral theology and its practical manifestations consiliearea pastoral care and involves a more careful treatment of specializations related behavioral sciences. We present in this section positions liaising behavioral sciences and theology, practical experience of several COSILIER pastoral North American outlining the views expressed, and some methods that have resulted from collaboration theology pastoral practical behavioral science in business these practitioners.

II SAILING LANDSCAPES EXILE: THOSE SEEKING PASTORAL CARE AND ASYLUM

The asylum seekers seeking refuge, he left behind a kind of existence in the world, for several reasons. For some it is a forced break inspired by fear of persecution, torture, death for others is hope for a better future than offered fate, being born in the world they come from. The challenge for one who seeks asylum - and those seeking help - is navigating a landscape of loss, hopelessness, despair. It is the loss of culture, family relationships and in many cases physical integrity and basic faith in the human condition. In many cases it is also about loss of identity, which can lead to depression and despair.

In this chapter you will identify and address some important issues involved in the response to the pastoral care of those who seek asylum. These include loss treatment, browse through inner mental landscape of alienation place, understanding the journey to find asylum endowment enterprise culturally competent and answers wounds torture victims.

A response from this perspective informed pastoral care pay attention to the most profound questions about the meaning of life and seeks to facilitate the exploration of it by people on their own. This approach can be conversational deep with others. The trip to hope, through despair, is in the center of an asylum seeker's journey. The challenge is to pay attention and understand more

profoundly how healing takes place and how the conditions for this healing be created and facilitated.

III CULTS, SECTS AND MENTAL HEALTH

"Cult" and "sect" are strong terms because they have resonance and impact in public consciousness, stirring a constellation of associated concepts, intense and mainly negative. These concepts include other strong terms such as "mind control" and "brainwashing" and consuming images such as Jim Jones by ordering hundreds of followers to consume a poisonous drink, other mass suicides such as Heaven's Gate and Solar Temple, mass killings , such as Sarin gas gazing of Tokyo's subway system by AUM Shinrikyo members, or the crimes committed by Charles Manson's followers.

Due to the large spread of the phenomenon of cults, the millions of people around the world who are part of them and the very small number of people who have the fate of Jim Jones or Heaven's Gate, the strong negative reaction to this word in public consciousness is remarkable. This may explain this by the fact that benevolent and neutral minority groups typically attracting a little attention from most society, therefore, cults are often in the media only in relation to extreme and negative events. As a result, most groups reject the idea of being described as cults and fight for their recognition under another name. Sociologists studying the phenomenon have created the new religious movement (NRMS); However, in practice, this is an inadequate term that does not cover many non-religious groups, or do not have a primary religious nature and / or they are often no longer new.

IV CHILDREN AND ADOLESCENTS - PASTORAL CARE AND COUNSELING

While traditional harassment forms have further received and receive attention in literature, researching harassment with technology remains in embryonic stage and there is a great deficiency in understanding nature, measure (expansion), the dynamics and consequences of this new form

of harassment. Most of the limited existing studies come from the United States and only a few comparative data in UK, Ireland and other EU countries. Consequently, the question whether the nature, experiences and impact of cyber harassment between young people from different societies and cultures differ, remains a problem that requires research. This chapter aims to recover this imbalance by reference to research in the Republic of Ireland who have studied the nature and expansion of cyber harassment among adolescents.

The definition of disaster in the Webster dictionary is as follows: "an event that results in great losses and misfortunes." The American Red Cross enters into more details: "A disaster is an event like hurricane, tornado, storm, floods, wind water, earthquake, drought, blizzard, pandemic, famine, fire, explosion, volcanic eruption, collapse of a building, Commercial transport accidents, terrorist attacks or other situations that cause human suffering or creates human needs that survivors can not diminish / reduce without help. " In other words, disasters are serious things that can happen to people and whenever people are affected by one of the multitude of disasters, among those affected are children.

There is a myth in our society that highlights the following thinking: children, especially small ones, are not affected by disastrous events. It is assumed that they are either too small to understand or too preoccupied by play to be affected or are naturally able to recover themselves. Unfortunately, it is not like that. While it is possible that children do not react in the same way as adults around them, even babies, the smallest children, are affected when a disaster takes place.

V WORKING WITH THE ELDERLY AFTER A DISASTER

It is important that not all elderly people are fragile or incompetent. The elderly are often treated as children who need someone to take care and make decisions on their behalf. Indeed, thanks to the improved medical system, many old people live longer, are healthier, are more productive and continue to be so, even if they have gone through a life crisis. Each older person is unique and the aging process of each is a dynamic process, not a static state (Fahey 1990). Care must be taken to ensure that their independence and autonomy are not automatically revoked because they have gone through a traumatic experience. Those who care for them must take into

account the fact that a person with a life experience for many years may have endured many previous trauma, and the most recent event may not be the worst of their experiences. The wisdom gained throughout life by elderly can be a powerful beacon of stability for young people who use them to direct them in survival after a disaster. We honor our elders when we let them share their wisdom with us.

Spirituality and religion often bestows on people with a deep sense of purpose and hope. The elderly person has built the vision and understanding of the meaning of life over many years. Disaster may fall apart that construct. A person younger, more resilient may be able to rebuild that sense faster and more hope but when belief system of the elderly has been destroyed, may need more time for recovery or reconstruction. Unfortunately, very old people, the time is right quality, limited, they have available.

VI WORK WITH POLICE, FIREFIGHTERS AND OTHER PROFESSIONALS IN UNIFORM

In today's society, the clergy, for the most part, have no opportunity to interact with police officers or firefighters. Unlike 100 years ago, when people probably know the name of police officer probably their only interaction is negative today and revolves around a penalty for trafficking or medical emergencies. Are commendable in the context presented, efforts to implement the Romanian Orthodox Church priests in the military and in places such as ISU or prisons.

As clergy are not working regularly with these groups often do not understand the nuances of their profession. Then how can the clergy to expect during disasters can work with emergency personnel of these services? In this chapter we try to answer these questions and do an introspection to find out who these people behind the badge.

In treating the topic of this chapter we will use and coverage of the tragic events of October 30, 2015, and the consequences that have occurred since that tragic night. Reporting this tragic

time wants to show how it was able to form a project colobarare between uniformed professionals on mission and representatives of the Church and communities of care.

Disasters, whether manmade or natural together a large number of people well trained in emergency services: police officers, firefighters, paramedics and others. All these outstanding individuals have in common "personality type" different from those working in the sector without risk occupations.

For example, emergency services personnel is based on action. They must make decisions very quickly, under immense pressure and act according to them even if the risk is high. They have a strong desire to be helpful and tend to get personalities "Save". Finally, they must necessarily have control in order to accomplish the mission for which it was requested. These features and others will cause those of the emergency services different from the general population.

For effective collaboration at the disaster with uniformed services, as a priest or a volunteer we should understand group interact because, otherwise, we will hit the wall or will be removed from the site without we know why.

Most groups of uniformed services are subcultures. They are paramilitary organizations and often do not trust people outside the group or insiders who "paid their dues." Do you pay your debts is to be working with them long enough so they can see who and what are to get to a point where trust those who provide pastoral support and be accepted in the group. Law enforcement is called "gap in blue uniforms." Much like entering a foreign culture in the mission field, entering the world of personnel in emergency services will introduce new language, rites, rituals and idiosyncrasies that must be learned if you are invited into their world and be effective. This is especially true if there is opportunity to work regularly with them and if they are not known.

GENERAL CONCLUSIONS

At first glance, the question arises: What do pastoral counselors do? First, they organize their thoughts and behavior around personal identity by integrating behavioral theology and science, spirituality, and psychotherapy together. However, the integration we are talking about is

sometimes an ambiguous idea for most pastoral counselors. Barbour's definition of this integration, "a method of systematically synthesizing information from religious and spiritual sources with information from the behavioral sciences and psychotherapy," is seldom embodied. Instead, it refers to the personal capacity of the pastoral counselor to use the different types of knowledge together, as one such counselor states: "The pastoral counselor needs to be integrated. I think it's important at some level to know what psychotherapy says and what theology says, but in the end it's me and the way I've internalized the training that forms a relationship with the patient. "

Pastoral counselors talk about "spiritually integrated therapy" in non-ethnic and personal ways. This term "spiritually integrated" refers to the internal boundary between the spirituality of the counselor and what happens during the counseling sessions. On closer inspection, this boundary usually reflects one of Barbour's role models: independence, dialogue, or integration. An obstacle to a clearer definition and definition of this boundary is given by the elusive and widely divergent definitions of spirituality, spirituality, and spiritual integration.

The strength of the action of a pastoral counselor is given by the personal organization of the boundaries between behavioral science and theology, spirituality and psychotherapy. However, the integration of psychotherapy and spirituality, for example, defined primarily as an internal border with personal identity, has a substantial responsibility, especially if the critical analysis takes place behind intuitive judgment. It is striking that many pastoral care practitioners have been able to describe why it is important to integrate behavioral science and theology, psychotherapy, and spirituality, but have not been able to describe how they have done so other than intuitive judgment.

In the interdisciplinary world in which pastoral counseling now takes place, it is a matter of professional integration to be able to articulate theologically and methodologically how we gather religious information, theology, spirituality, and behavioral science. This is extremely important because pastoral counselors go beyond the supposed world of a specific religious community, enter pluralistic institutions, and join the public discourse on social policy.

KEYWORDS:

Pastoral counseling, Pastoral methods, Priesthood of availability, Psychotherapy, Spirituality, Asylum, Sects, Elderly, Adolescents, Uniformed Professionals.

TABLE OF CONTENTS:

INTRODUCTION	10
1. Motivation for choosing the research topic	10
2. The purpose of the research and the working method	11
3. Research objectives	12
4. Structural aspects	13
5. The current state of research	14
6. Reference literature	14
7. The usefulness of the approach	22
I PASTORAL CARE AND COUNSELING	23
I.1. PASTORAL CARE	23
I.1.1 Pastoral care today	23
I.1.2. Terminology.....	26
I.1.3. Pastoral care and pastoral counseling	29
I.1.4. A shared methodology	30
I.1.5. The context in pastoral care.....	32
I.1.6. The relationship in pastoral care.....	33

I.1.7. The relationship of those who provide pastoral care with those in the community....	34
I.1.8. Models of pastoral care	35
Pastoral care as therapy	35
Pastoral care as a service	36
Pastoral care as a social action.....	38
Pastoral care as a skill	38
Pastoral care as a personal interaction	39
I.1.9. The virtue of patience in the service of the patient - The need for care	40
Patience in the service of the patient in the classical paradigm	41
Patience in the patient's service in the clinical pastoral paradigm	43
I.1.10. Towards a critique of pastoral care.....	49
I.1.11. Broadening the horizons of pastoral care	51
I.2. PASTORAL ADVISORY: THE PRIEST OF AVAILABILITY AND PRESENTATION.....	55
I.2.1. Pastoral counseling in the classical paradigm	56
I.2.2. Pastoral counseling in the clinical pastoral paradigm	57
I.2.3. Pastoral counseling in the communal contextual paradigm	58
I.2.4. Pastoral counseling as a priest of availability	61
I.2.5. Pastoral counseling as a priest of introduction and presentation	64
I.2.6. Moral Contexts of Pastoral Counseling	67
I.3. THEOLOGICAL REFLECTION ON PASTORAL CARE	74

I.3.1. Theological Pastoral Methods	74
I.3.2. Methods of Theological Reflection Related to Practice	76
I.3.3. Reflections on the methods presented	79
I.4. IDENTITY AND INTEGRATION OF BEHAVIORAL SCIENCE AND THEOLOGY	81
I.4.1. Definitions.....	84
I.4.2. Four positions for the relationship of behavioral sciences and theology	86
Independence position	86
Dialogue as a position of relationship	90
Integration position	94
Relationship conflict	97
I.4.3. Psychotherapy and spirituality	101
I.4.4. Spirituality in Pastoral Care	106
Spirituality as a vector representation	108
"Spirit" and spirituality	109
Spirituality as a relationship with transcendence	109
Spirituality as a relationship with the self	111
Spirituality as an interpersonal relationship	114
Spirituality as a society	115
Spirituality as a space	116
Pastoral care and spirituality	118
I.5. SPIRITUAL FIRST AID	119

I.5.1. General notions	119
I.5.2. Basic Actions and Purposes of First Aid	122
Stabilization and presentation	123
Recognizing a person who needs help	123
Facilitating understanding	124
Encouraging adaptation to deal with the situation	124
Recommendation and references	124
I.5.3. Attitudes in action.....	125
I.5.4. Cultural issues	129
I.5.5. Pre-incident education: Prepare, train, connect	129
Disaster Preparedness	129
Train yourself for spiritual first aid and other related interventions	130
Connect to local response organizations	130

II NAVIGATING THROUGH THE LANDSCAPE OF EXILE: THOSE LOOKING FOR PASTORAL CARE AND ASYLUM

II.1. Religious traditions	132
II.2. Spirituality and trauma	133
II.3. Survivors of Torture	134
II.4. Asylum Seeker Support Organization	137
II.5. Group therapy as pastoral support	139
II.6. The journey from victim to survivor	144

III WORSHIPS, SECTIONS AND MENTAL HEALTH	148
III.1. Definitions.....	148
III.2. Cults as a social phenomenon - Debates	149
III.3. Relevant theories and therapeutic applications	152
Cognitive vulnerabilities: perceptions, interpretations and choices	152
III.4. Hypnosis and other special states	154
III.5. Group dynamics	155
III.6. Mental health issues	159
III.7. Case History	162

IV CHILDREN AND ADOLESCENTS - PASTORAL CARE AND COUNSELING
..... 163

IV.1. BULLYING OR CYBER HARASSMENT AMONG ADOLESCENTS: PROBLEMS AND ANSWERS	163
IV.1.1. Context and problem	163
IV.1.2. Case study in school	166
IV.1.3. Research methods	166
Self-administered questionnaire	166
Semi-structured interviews	167
Analysis group	168
IV.1.4. Observance of ethical norms	168
IV.1.5. Obtained results.....	169
Using the Internet	169

Language, insults and misunderstandings	170
Safe environment and solution	173
IV.1.6. Recommendations	175
Approaching the whole school	175
Leadership and change management	176
The voice of the students	176
Student Support Services	177
Partnership with local communities	178
IV.2. WORKING WITH CHILDREN AND TEENAGERS AFTER A DISASTER.....	180
IV.2.1. Typical reactions	181
IV.2.2. Age-specific reactions	183
Babies and Infants	183
Children starting to walk	184
Preschoolers	185
Pupils	185
Adolescents	186
IV.2.3. Special situations	187
The answer for children during the disaster	189
IV.2.4. Protective factors	189
IV.2.5. Risk factors	192
IV.2.6. Interventions and strategies	193
IV.2.7. Programs for working with children affected by disasters	198

IV.3. WORK AND THE ROLE OF THE PRIEST IN HIGH SCHOOLS AND UNIVERSITIES AS A RESULT OF A DISASTER OR TRAUMATIC EVENT	200
IV.3.1. General remarks and suggestions	201
IV.3.2. Young people helping other young people	202
IV.3.3. The relationship of the priest with the community of the high school or the university	203
IV.3.4. The answers of the college and the university	204
IV.3.5. Extending the role of the priest after the disaster	205
IV.3.6. Altruism, Work, and Spirituality: Surviving War, Violence, and Trauma.....	206
 V WORKING WITH THE ELDERLY AFTER A DISASTER	 209
V.1. Aging seen as a blessing	210
V.2. Trauma as a result of a disaster	212
V.3. Post-traumatic stress disorder	214
V.4. Working with the elderly after a disaster	215
V.5. Caring for carers	219
V.6. The Power of Ritual and Prayer	220
 VI WORKING WITH THE POLICE, FIREFIGHTERS AND OTHER UNIFORM PROFESSIONALS	 223
VI.1. Characteristics and uniqueness of the group	223
VI.2. Subcultures	225

Vulnerability - Image Armor	225
VI.3. Presence priesthood	226
VI.4. Jurisdiction issues	227
VI.5. Training - preparation, preparation, preparation!	228
General pre-disaster training	229
Stress management in case of critical incident	229
VI.6. Intervention in the pastoral crisis	230
VI.7. Protocols at the crime scene	231
Self-presentation	231
Confidentiality	232
When talking to staff in uniform	233
Collaboration with the media	234
VI.8. Crime locations versus natural disasters	234
Yellow stripe	235
Contamination of the site	235
Using Phones	235
Photos and souvenirs	236
CONCLUSIONS	244
ANNEXES	248
BIBLIOGRAPHY	321