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Care to the human "soul" in contemporary theological theory formation.
From "kerygmatics" to "fortigenetics" in a pastoral anthropology

ABSTRACT

The core problem: whether a theological paradigm in theory formation for a pastoral anthropology, derived from, and coming from the very positivistic stance of orthodoxy, is appropriate for counselling people within processes of change, transformation, deconstruction and relativity? The question to be posed is whether the traditional kerygmatic model for a pastoral anthropology (cura animarum; the human soul as substance), or the psychotherapeutic model of self-analyses (the human soul as a psychic phenomenon to be observed empirically) can deal effectively with existential life issues within the new global context of post modernity? A spiritual hermeneutical approach is proposed. In this regard the notion of habitus and parrhesia can play a decisive role in a constructive and realistic pastoral care model.

OPSOMMING

Teorievorming in die pastorale teologie benodig 'n fundamentele wysiging in paradigmas grondliggend aan 'n pastorale antropologie. 'n Positivistiese model, gebaseer op 'n pessimistiese lewensbeskouing en 'n substansiële siening van die mesnlike siel, pas nie in by die vraagstuk van sin/betekenis binne die netwerkprosesse van globaliserende denke met die aksent op dekonstruksie, relatiwiteit, verandering en transformasie nie. 'n Paradigmaskuif vanaf die kerugmatiese en die kliënt-gesentreerde fenomenologiese model na 'n spiritueel-hermeneutiese model word voorgestel. In diè verband kan die konstrukte van habitus en parrhesia 'n deurslaggewende rol speel in die vestiging van 'n konstruktiewe lewenshulpmodel.

Human problems, and even spiritual pathology, are embedded in fixed paradigms and reduced patterns of thinking (rational categories, world views, life convictions, and belief systems). One can even call them the "functional a priori" of life; they function as regulative teleology. Change, and therefore healing and therapy, imply more than personal or behavioural change. The ABC for change resides in paradigm shifts as related to conceptualisation within the undergirding rational frameworks of theoretical reflection[1].

Within the tradition of *cura animarum* theory formation in the reformed tradition of pastoral care was mostly dominated by the anthropological principle of the fall, human sinfulness and

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1 It is therefore the contention of Marinoff (1999:31) that if the root of your problem is philosophical, nothing on your pharmacist's shelves is going to give lasting relief. "Drugs don't do anything in the outside world – even with a mood softened by Prozac, You'll still have to deal with a sadistic boss or a cheating partner or a bureaucratic bank:" (Marinoff 1999:33-34).

the dualism between 'soul" (substance) and "body" (worldly flesh). The implication was that pastoral theology dealt primarily with the notions of repentance, confession, admonition and forgiveness. Proclamation became the dominant schema of interpretation.

It will be argued that an eschatological understanding of our being human shifted anthropology from the pessimistic anthropology of sinfulness into the constructive anthropology of pneumatology: human beings in Christ are a new creation and empowered by *charisma* in order to be equipped and encouraged to live a total new life (the *habitus* of *phronesis*)

It will be argued that with reference to a qualitative approach in "soul care", the concept of "spiritual fortigenetics" can help pastoral theology to develop a more positive approach to the reality of our being human. In this regard the theological notion of *parrhesia* can play a decisive role.

Zombie categories

Due to the important role of theories in scientific research, one should continuously assess whether a theory is still valid in terms of human needs within cultural contexts. Theory formation is contiguously engaged in the interplay between paradigmatic conceptualising and contemporary worldviews or philosophies of life.

In his book on Reconstructing Practical Theology, Reader (2008:1) warns against the danger of "zombie categories"[2], i.e. the continued employment of concepts that no longer do justice to the world we experience and yet which are difficult to abandon because of tradition and also because they are not yet totally redundant. Zombie categories are therefore described as the "living dead", the tried and familiar frameworks of interpretation that have served us well for many years and continue to haunt our thoughts and analyses, even though they are embedded in a world that is passing away before our eyes.

Reader (2208:6) aptly points out that the field of practical theology was for many times dominated by the clerical and official paradigm. On the other hand practical and pastoral theology has been overtaken by ideas from the fields of psychology and sources of therapeutic knowledge. In the meantime the "hermeneutical model of pastoral engagement" (Reader 2008:6) surfaced and is putting new challenges before practical and pastoral theological reflection. The "monogamy of space" of the earlier modern age has been transformed into the "polygamy of space" (Reader 2008: 11), while the categories rural and urban made place for the categories of local (integration) and global (fragmentation).

With reference to the notion of "reflexive spirituality"[3]: Reader (2008:73-80) probes for a self-awareness that is engaged in the issues of a global society such as "green spirituality" and the "rise of the new economy" with its paradigmatic framework based in knowledge based information (the information technology revolution); global activities of production and consumption; and networking competition. (Reader 2008: 103-104). The point is: spirituality has become an important topic[4] within current practical theological reflection. One can even say that the realm of spirituality currently demarcates the field of pastoral theology. In terms of the tradition of pastoral care *cura animarum* sets the boundaries of pastoral care as an academic endeavour. Within the academic field of Christian anthropology and spirituality, the focal point of research was always the realm of the "human soul".

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2 A concept used by Ulrich Beck in Reader(2008:1)

3 The value of Reader's attempt to reconstruct practical theology, is that his "reflective spirituality"puts anew on the agenda of practical theology the importance of philosophical schemata of interpretation that influence existing paradigms and patterns of thinking and critical reflection.

4 See in this regard the article of Herholdt 2008: 183-200 about wellness as an expression of spirituality. "Our practical theological praxis is informed by our notion of spirituality" (188).

With reference to Christian spirituality, the notion of the human quest for meaning within the awareness of the presence of God becomes vital for scientific research in pastoral theology. The challenge in an academic approach is how to work within the healthy tension between *scientia* (knowledge of the mind)) and *sapientia* (wisdom of the heart). Our theological endeavour is therefore to develop proposals for conceptual designs, which are adequate to the hermeneutics of different pastoral contexts.

1. THEORY FORMATION IN PASTORAL THEOLOGY AS A BRANCH OF PRACTICAL THEOLOGY

In pastoral care and practical theology theory formation drew heavily on theories coming from the humanities. In this regard psychology and sociology played an enormous role.

N Ferreira (2009:4) accuses the church from holding on to metaphors derived from what he calls the mythological period of reflection. With reference to trans-personal psychology and the three phases of pre-rational (archaic, magical, mythological), rational and post-rational, it is his contention that we are living in a pluralistic-holistic stage, which operates according to post-rationalism. The category post-rational refers to holistic and integral reflection, i.e. the mode of networking. It puts on the table of academic research the quest for an integrative and hermeneutical approach.

In the light of the previous accusation, it is urgent for pastoral theologians, as well as practical theologians, to pose the question: *What is the under girding theory behind my practice and which idea is shaping my mind within the practice of counselling*?

The practical theological question is not merely the question of Immanuel Kant: in his *Kritik der praktischen Vernunft*: What should I do? But the praxis-question: How should I behave and respond? The basic principle for anthropology is not *cogito ergo sum*, but *respondeo ergo sum*. At stake is the qualitative question about *habitus* and the intentionality within human actions. This question of *habitus* is closely connected to the spiritual realm of meaning, the "soulfulness" of life, and the appropriateness of one's belief systems.

Psychological reductionism: the psychologization of spirituality

One reason why pastoral care should pay attention to the overarching paradigm, which dominates its theory, is the paradigmatic reduction in pastoral care. The implication in the 19th and 20th century, i.e. the reduction of healing to the realm of the self-culture, was a paradigm shift from the spiritual realm to the realm of the living human document. Sperry (2002:2) refers to this process as the "*psychologization of spirituality*". One can even refer to this process as psychological reductionism (Sperry 2002:3), i.e. the over-reliance on and uncritical adoption of psychological constructs, such as self-fulfilment and self-realisation. As to Sperry, such theories may actually promote and reinforce individualism and spiritual narcissism. Sperry rightly pointed out that narcissism; pragmatism and individualism are core features of American culture. It breeds self-preoccupation with self-fulfilment and narcissism. The problem in this psychological reductionism is that it does not provide for a communal perspective in theory formation. It would therefore be very difficult to merge such an understanding of individual solipsism with the principle of communality in *ubuntu*[5]-spirituality (I am a human being through others; for healing to take place, relationships should be healed).

It is the contention of Sperry (2002:25) that if pastoral care wants to shift from self-

5 For a discussion on the relationship between African philosophy and the ubuntu-concept, see Gathogo 2008:39 – 54. "While Ubuntu's concern of humanness is basically hospitable, African hospitality goes beyond mere concern for humanness. It is an all-embracing entity whose concerns, like African religion, address all the departments of life" (53).

reductionism to spiritual direction, it should take seriously *self-transcendence*. Sperry argues for a balance between pastoral counselling and the moral domain. The challenge is to balance moral guidance with compassion and empathy (Sperry 2002:22-23).

The **core problem** of the article is the following: If it can be accepted that, in distinction from the reductionist and exclusive psychological paradigm of personal, self-healing, psycho-analysis and behavioural change, as well as from the empirical paradigm of observational analyses (induction in terms of the appearances of phenomena how can the healing of the "soul" (*cura animarum*), be reframed in order to deal with life issues in our current cultural philosophy of postmodernity and globalisation (the context of critical deconstruction, the relativity of global networking and the contextual quest on interculturality)? What should be the philosophical and scientific mould or matrix of pastoral care and pastoral theology if the healing and caring profession of care giving wants to shift from the traditional matrix of *cura animarum* with its main emphasis on "saving the individual soul" into the more networking paradigm of *cura vitae* with its emphasis on the spiritual healing of life and the empowerment (encouraging) of the human soul?

In order to answer this question we first need to answer the question: but what is the praxis we are dealing with in pastoral theology and anthropology?

Towards a praxeology of *habitus*

Pastoral care is the expression and representation of the sensitivity and compassion of the Scripture's understanding and portrayal of God's encounter, intervention, interaction, and involvement in our being human. The encounter between God and human beings takes place within the existential realm and context of everyday living[6]. This encounter and intervention is called in traditional theology the covenantal encounter between God and human beings. In terms of practical theological terminology one can translate this covenantal encounter as the "praxis of God".

"Praxis"[7] is not merely "practice". Practice refers to the practicalities such as skill, technique (the how question). With "praxis"[8] is meant: the intention of actions as related to meaning and destiny (intentionality as the why question, and for what purpose question). In theological

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6 See in this regard the wisdom literature and tradition in the Old Testament as well as the function of the torah in this regard. See also Schipani's research on the way of wisdom in pastoral counseling, 2003.

7 While *praxis* usually refers to the process of putting theoretical knowledge into practice, the strategic and organizational usage of the word emphasizes the need for a constant cycle of conceptualizing the meanings of what can be learned from experience in order to reframe strategic and operational models. (http://en.wikipedia.org/wiki/Praxis_ (process).

8 Thus, for Aristotle, praxis is guided by a moral disposition to act truly and rightly; a concern to further human well being and the good life. This is what the Greeks called phronesis and requires an understanding of other people…… Practical wisdom (phronesis) involves moving between the particular and the general. The mark of a prudent man [is] to be able to deliberate rightly about what is good and what is advantageous for himself; not in particular respects, e.g. what is good for health or physical strength, but what is conducive to the good life generally. (Aristotle).

We can now see the full quality of praxis. It is not simply action based on reflection. It is action which embodies certain qualities. These include a commitment to human well being and the search for truth, and respect for others. It is the action of people who are free, who are able to act for themselves. Moreover, praxis is always risky. It requires that a person 'makes a wise and prudent practical judgment about how to act in this situation'

We can say that word and action, action and reflection, theory and practice are all facets of the same idea. This action is not merely the doing of something, what Freire describes as activism and Aristotle as poiesis. Poiesis is about acting upon, doing to: it is about working with objects. Praxis, however, is creative: it is other-seeking and dialogic. K Smith 1999: http://www.infed.org/biblio/b-praxis.htm.

terminology, the praxis of God refers to the will of God (divine intentionality) as focused on the meaning and destiny of life. In the Old Testament this intentionality is expressed in wisdom thinking as represented by the torah.

When one can accept that in practical theology, one is in one way or another involved in the "praxis of God", pastoral theology as an important branch within the field of a practical theological reflection, is engaged in a form of doing theology that includes the following practical verbs: understanding/interpretation; communication/verbalising; acting; hoping; imagining[9,] and seeing.

In these "practical verbs" practical theology poses the question about the reason or intention of human actions, as well as the norms and values that direct actions and influence decisions. D Browning (1991:9-10) refers to this dimension of practical theology as the question about **practical reason**[10]. And practical reasoning is embedded in patterns of thinking as expressions of human ideas and concepts, i.e. paradigmatic frameworks of the human mind. These frameworks are reasonable and rational representations of convictions and philosophies of life. They are shaped by cultural contexts, expressed in metaphors and portrayed by symbols.

In the context of the Christian faith, practical verbs should be viewed as the carriers and containers of *phronesis*: wisdom as the driving force within actions. They describe the qualitative dimension of the actions of religious communities. When connected to the understanding of God, the theological question about the content of the will of God immediately surfaces, i.e. the question about the intention of God's salvific actions of redemption and grace for human life. Within the context of theological reflection (i.e. the human attempt to express and portray the presence and will of God in such a way that meaning in life and comfort is contextually disclosed and discovered) pastoral theology becomes both a hermeneutical and communicative endeavour. Pastoral theology then becomes the science of the theological, critical and hermeneutical reflection regarding the intention and meaning of human actions (*habitus*) as expressed in the practice of ministry and the art of faithful daily living. Meaning-identification (*Sinduiding, Sinndeutung*) can then be identified as a fundamental endeavour of practical theology[11.]

Ed Farley in Practical Theology (1983:27) argues that *theologia practica* is simply the *habitus*

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9   Imagining can refer to the power of improvisation. A G Reddie refers to Jesus as a Jazz musician and the possibility of a jazz hermeneutics. It includes the power of improvisation. "It is the power of responding to circumstances in such a way that the 'giveness' of the context is radically re-altered and something startling and new emerges" (2008:57). Jesus' engagement is one that straddles the tension between that which exists (the tradition of Judaism) and that which is becoming (the reinterpretation of tradition). For the role of improvisation in the drama of ethics, and for the fact that improvisation implies more than merely performance, see Wells 2004: 62-66.

10 In his book Religion before Dogma, Douglas McGaughey (2006:1) points out the importance of understanding "practical" not in the sense of pragmatics but in the Kantian sense of practical reason. In his pleas for practical theology as "relational theology"(2006: 240-242) he refers to the fact that our experience and consciousness are determined by conceptual structures. The conceptual structures contain "ideas" about experience and behaviour and operate as a regulative a priori for human behaviour. He calls them "synthetic judgements" constituting" a set of a priori transcendental ideas" that we must assume. "Spirit" is therefore of paramount importance in human behaviour. Transcendental ideas function as a kind of spiritual realm within the dynamics of a relational networking. "Among these transcendental ideas are what we mean by God, freedom, and the self" (2006: vii).

11 See in this regard the conviction of the practical theologian W Gräb (2000) that practical theology as a hermeneutical endeavour should be engaged in the act of meaning identification within the realm of life; "sinnorientierendes Lebensdeutung" (2006:42). Even the articulation of the concept "God" cannot be done without the quest for meaning (Gräb 2006:30). His argument is that a normative-deductive approach is inappropriate within a secularised society. Thus his option for what he calls a "phänomenologische und kulturhermeneutische Ausrichtung der Praktischen Theologie" (2002:41)

viewed as to its end (from the spiritual perspective of the ultimate). "Practice meant that aspect of *habitus*, or wisdom, in which the divine object sets requirements of obedience and life. Both reside in the single existential *habitus* called theology. Theory/practice is based here on what could be called a phenomenology of theology as *habitus*" (1983:27).

With reference to a pastoral anthropology, *habitus* is the translation of attitude as the exemplification of the intentionality of Christ (*phronesis* Phil. 2:5). *Habitus* is more or less the equivalent of *nēfēsh* as a qualitative principle for life. Soul therefore indicates the stance of a human being (being function) before God. It functions as an equivalent for attitude (*phronēsis*)[12].

It becomes clear that a qualitative and systemic understanding of soul in a pastoral anthropology has indeed implication for the fundamental paradigms[13] and schema of interpretation[14] in theory formation for pastoral theology. How does the notion of *habitus* impact on a new schema of interpretation is a pastoral hermeneutics?

2. TOWARDS A SPIRITUAL HERMENEUTICAL PARADIGM IN PASTORAL THEOLOGY

Within the history of pastoral care, and the traditional understanding of *cura animarum*, one can identify[15] the following main paradigmatic approaches.

(a) The **kerygmatic paradigm**[16] with its focus on the human predicament of sinfulness and the quest for forgiveness and redemption. The tendency in this model is to reduce most of human and life problems to our being sinners (theological reduction). Healing is then God's grace as incarnated in Christology, and communicated within the mode of proclamation.

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12 The word for psyche (*psuché*) is derived from a root which means breath, or to breathe. The Hebrew word for soul, *néfésh* (Gen 2:7) means breath, exhalation, the principle of life (Seidl 1999:751, Brown 1978: 679 – 680). *Néfésh* denotes a principle of life which makes a body, whether human or beast, into a living being. When *néfésh* is translated as *psyché*, it signifies that which is vital in a human being in the broader sense. In combination with heart (*kardia*) and mind (*nous*), soul in the New Testament describes the seat of life or even life itself. It represents the person in the broadest sense and indicates the quality of life experiences (*habitus*). Soul therefore does not refer in the first place to a different anthropological category, but to a different mode of being (Harder in Brown 1978:684). For a further discussion, see D J Louw, 2004: 12-19.

13 With paradigms are meant: conceptual patterns of thinking as rational structures of the human mind (spirit as creative understanding and insight) of appearances (phenomena) as well as creative constructions embedded in cultural contexts.

14 For the role of schemata of interpretation in a pastoral hermeneutics, see Capps 1984:53.

15 Reduction implies a risk. It becomes a formal schema which can harm the different intentions with their very vibrant differences and nuances. My attempt is only to see whether one can identify broad categories and tendencies in order to understand better the different options in care and counseling.

16 The kerygmatic approach is dominated by the reformed view of the human being: *simul justus et peccator*. Guilt before God and the reality of sin make a person a sinner who is subject to God's punishment and wrath. A person can be freed from this sinful condition only through Christ's expiatory sacrifice and God's sovereign mercy. The reality of sinful brokenness and transient fallibility (death) underlies all human problems. Restoration is 'beyond' the competence of humans and is found only in redemption. 'Therapy' implies proclaiming forgiveness; of sins.

A. The kerygmatic model: proclaiming salvation

ANTHROPOLOGY	METHOD	THERAPY	EFFECT
(a) The bipolarity of sin and grace (b) Distress regarding our misery and sinfulness (Problem orientated)	(a) Proclamation (Scripture) (b) Admonishment Confrontation Directive Advising	Repentance and forgiveness Function of pastoral care: Reconciliation Conversion Transformation	• Remorse • Confession • Conversion • Redemption

Pastoral care: Liberation from guilt: conversion; proclamation of salvation and forgiveness
Christology: Redemption through grace on the grounds of Christ's expiatory salvation (soteriology).

(b) The **phenomenological paradigm** with its focus on human need fulfilment and the notion of individualistic self-realisation (the democratisation of care) is promoting the self-centred culture of assertiveness. Healing is then about need-satisfaction and the development of inner human potentials (the individual is his/her own therapist). The emphasis is away from an external locus of control to an internal locus of control. Access to the human person is through empirical analyses and the observation of human behaviour. In this regard the affective dimension is dominant with the emphasis on empathetic counselling.

The phenomenological approach is closely related to developments in American psychology due to the impact of Anton Boisen's thesis of the living human documents with its principle of the inner human potential and Rogerian psychology[17].

The human potential for self-actualization thus becomes a type of remnant and primitive condition (*status integritatis*), which is not affected by sin.

B. The phenomenological (client-centred) model: disclosing inner potentials (facilitating)

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17 The client-centred approach uses Rogers's non-directive, client-centred therapy to introduce the theme of self-actualizing in pastoral care. Hiltner (1958:145) confirms this focal point: 'Client-centred' was intended to show that one begins and proceeds from the best possible grasp of internals - that is, the inner frame of reference of the other person in so far as it can be grasped."
Rogers's personality theory contributed to the understanding that congruency between the self and the immediate field of experience are important for any therapeutic approach in counselling. A basic point of departure for effective counselling is the fact that congruency may be increased by means of empathy.
Even greater appreciation should be given to Rogers's emphasis on the basic attitude in counselling. He stresses the crucial need for 'deed proclamation' in pastoral care, where love is expressed concretely in interpersonal relationships (Smit 1960:151).

ANTHROPOLOGY	METHOD	THERAPY	EFFECT
(a) Autonomous and independent self-image (affective) (b) Inner human potentials Growth oriented Non-directive (c) The human as self-actualising creature. Self-realisation	(a) Listening skills Empathy and communication (b) Relation building Trust (c) Phenomenological method: Experience Observation Perceiving	Acceptance Function of pastoral care: Maieutic Heuristic Nurturing	Self-insight Self-help Self-confidence Self-integration Self-actualisation Congruency

Pastoral care: A holistic approach: self-integration. (Client-centred and relational).
Christology: God's acceptance and identification with human needs via Christ's incarnation and suffering on the cross (God's pathos) with the view to salvation on the level of human relations (functional Christology).

The previous two models tend to reduce human problems either to sins or to human failure and a lack of self-confidence and self-insight. Both perspectives are indeed important and valid. They do not exclude each other and should be assessed as complementary and supplementary.

(c) In terms of new developments in theological research, I would like to opt for what I would like to call a **spiritual/hermeneutical model.**

(C) The spiritual/hermeneutical approach

ANTHROPOLOGY	METHOD	THERAPY	EFFECT
Psyche = Life/*nephesj*	Interpretation	*Promissio*- therapy Reframing of God-images Renaming of issues	Self-transcending
Person = position/ meaning Attitude Aptitude *Phronesis* = discernment/wisdom *Sophrone* Phil 2:5 Being functions	Hermeneutical Connect life issues with God-images: God as Partner for Life and Soul Friend (covenantal thinking) Spiritual networking	Hope therapy = being functions Philosophical counselling	Shifting of positions; change in attitude.
Systems understanding	Qualitative assessment	Anticipation	Re-assessment of goals

Integrative & holistic approach	Indirective Goal setting Internalisation of norms & values = virtues = fruits of the Spirit	Re-positioning: *habitus* Healing space of grace/ unconditional love Empowerment of *parrhesia*	Spiritual maturity & growth

Pastoral care: A systemic approach. The pastoral caregiver as a spiritual guide (soul friend), a co-interpreter of life; pastoral networking between existential realities and the Christian content regarding spirituality (human quest for meaning). With *promissio*-therapy is meant an organic use of the Bible in counselling wherein the fulfilled promises of God are connected to the reality of existential life issues.

Christology: the crucifixion and resurrection of Christ as a radical reframing of the notion of power, i.e. from force to vulnerability. The transformation and empowerment of people in order to instil and foster a courage of being (*parrhesia*) and a new attitude in life (*phronesis*). In this regard pneumatology, the charisma or fruit of the Spirit, plays a decisive role in a qualitative understanding of *respondeo ergo sum*.

3. *PARRHESIA*: TOWARDS SPIRITUAL FORTIGENETICS

With reference to the two paradigmatic approaches of kerygmatic change (with the predominant emphasis on a "homiletic approach" to conversion and confession) and phenomenological self-insight (with the predominant emphasis on empathetic listening and self-change, inner potential deployment), what is the difference between the previous two and a spiritual hermeneutical paradigm?

The kerygmatic model focuses predominantly on conversion: the healing of a sinful and individual soul through proclamation. The phenomenological model focuses on self-development: the healing of an autonomous and democratic personality through inner potentials.

The hermeneutical model focuses on the affirmation of beings functions: the healing of positions (attitudes) within the systemic network of existential and relational life issues. It is about the empowerment of human beings through the spiritual realm of the Christian hope in order to instil courage to be (spiritual fortigenetics).

Fortology represents a movement away from pathology to constructive enforcement and encouragement. Strümpfer, for example, points out the importance of *fortigenesis* in adult life (2006:11-36). Fortigenesis (*fortis* = strong) refers to a strengths perspective, which relates human wellness to the positive components in human behaviour. This approach concentrates on those components in human wellness that create strength, courage and a positive approach to life demands.

The background to a "science of strength" is to be found in the meaning dimension of life. Interpersonal flourishing and subjective well being are closely related to one another. Research applications in the field of positive organisational behaviour are developing as part of the paradigm of fortology. Both *psychofortology* and *positive psychology* support the development of human strengths and their role in motivation and constructive performance.

In theological terms fortology and a strengths perspective are the equivalent of what is meant by *the courage to be* in the language of existential theology (cf. Paul Tillich).

The emphasis on strength is intended to encourage a move away from the paradigm of pathogenic thinking and to link health to a sense of coherence, personality hardness, inner

potency, stamina or learned resourcefulness (Strümpher 1995: 83).

In the paradigm of a theology of affirmation "*fortigenesis*" points more in the direction of *existential* and *ontological* categories than mere inner emotional strength and positive behavioural attitudes. A theology of affirmation refers to an *ontic state of being*, which means that one is affirmed in one's very being qualities by eschatology. To be a new being in Christ means to be strengthened by the *charisma* (fruit) of the Spirit in order to live life with courage and through a vivid hope. Spiritual fortigenesis and fortology refer to that kind of spiritual strength and courage that emanates from our new being in Christ.

The equivalent in Scripture for fortigenesis is *parrhesia*, i.e. a courage that is not a human quality but a quality that comes from God and Christ (Ps 8; I Thess. 2:2) (A stance and ontic position in Christ due to the eschatological reality as founded by the cross and resurrection of Christ). *Parrhesia* is a pneumatic function as part of the fruit of the Spirit. Due to the indwelling presence of the spirit in our bodily existence (ensouled embodiment), inhabitation theology is about the charismatic reality of the fruits of the Spirit of God within the realm of our daily existence and life experiences. This inhabitational presence creates a "spiritual noetics" of understanding and interpreting life events (wisdom, *sapientia*).

CONCLUSION

The hermeneutical schema of interpretation with its emphasis on the Christian spiritual notion of *habitus* proposes an integrative approach in theory formation. Hermeneutics (derived from *hermeneuein*) refers to the art of explanation and interpretation (Smit, 1998:276). Hermeneutics is the attempt to understand the meaning of different texts within the vibrant fibre of inter-textuality. The core text in a pastoral anthropology is the human "soul". As *habitus* soul portrays the inter-text of a networking praxis-reality of interrelational attitudes and aptitudes in life.

In a pastoral theology the interpretation of metaphors and symbols in terms of the interrelatedness of systemic networking becomes important. Its impact on God-images is that pastoral theology becomes involved in the quest for meaningful God-images that can promote meaningful (hopeful) norms and structures for a humane living.

Healing through communication often implies a deconstruction of fixed perceptions and concepts. Changing rational and noetic categories and investing them with new content and meaning is an important ingredient of the process of healing in pastoral care. In a hermeneutical approach, healing implies how one can connect life and existential issues with the spiritual realm of the content of the Christian faith. One can call this approach: spiritual existential networking. The healing is the understanding of the interconnectedness and how the spiritual categories can assist in the attempt of finding meaning in life. To be encouraged and empowered by *parrhesia*, presupposes a theology of affirmation, which derives its anthropological categories from the eschatological reality of cross and resurrection.

The paradigm shift from the kerygmatic model (proclamation) and the phenomenological model (observation) to a spiritual and hermeneutical model (networking interpretation) does not imply to be exclusive. The other two are always implied. However, the focus is more into the direction of a realistic prevention approach than either a pessimistic or optimistic approach.

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KEY WORDS

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TREFWOORDE

Cura animarum
Fortigenese

Parrhesia
praksiologie van *habitus*
praxis van God
pastorale antropologie

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