

OPSOMMING

Hierdie studie is onderneem om aan te toon dat pastoraat, en veral die pastorale gesprek effektief bydra tot die verwerwing van Skrifverantwoorde lewensbestuursvaardighede in die lewe van die gelowige.

Die plek van pastorale sorg aan die gelowige binne die vak praktiese teologie word aangetoon. Die relevansie van hierdie navorsing word beklemtoon deur die feit dat pastoraat deel is van die pastorale teologie en dat pastor en lidmaat 'n spesifieke rol in kerk en samelewing speel. In die pastorale gesprek en 'n narratiewe kyk op die werklikheid, kom God na die mens in sy Woord om hom of haar in die konkrete lewensituasie te ontmoet. Die verhalende of vertellende benadering in pastorale gesprekstherapie, maak die kommunikatiewe handeling van mense in diens van die evangelie meer sinvol. 'n Hernuwing en herstrukturering van die geloofslewe en persoonlike lewensbestuurspraktyk word in die pastorale gesprek, waar die lewensverhaal vertel word, 'n singewende verhelderingsproses.

Dit is 'n genadegawe om namens Christus mee te werk in die opbou van die liggaam van Christus en die versorging van elke lid afsonderlik. Die genade van 'n verbondsbetrokke God wat ook 'n deelnemer is in pastoraat, moet na vore kom. God het 'n verhaal in die mens se verhaal. Dit vorm die basis van die pastorale gesprek. Dit lei tot die soeke na verantwoorde lewensbestuur met 'n eskatologiese verwagting waar God alles in almal sal wees volgens 1 Korintiërs 15 vers 28 en waar die mens volmaak voorgestel sal word volgens Johannes 17 vers 23. Alle pastorale handeling is 'n aktiewe deelname aan die handeling van God in die kommunikasie van die evangelie. Dit maak al ons pastorale handeling en ons pastoraat sinvol. God kom tot die gelowige in sy kerk en wêreld deur die bemiddelende pastorale handeling van mense wat deur die Heilige Gees in sy werk ingeskakel is. Die verhouding tussen christologie en pneumatologie is in ons nadenke oor die realisering en effektuering van God se heil aan mense in hul leef-wêreld, 'n belangrike aspek van praktiese teologie. Die werk van die Heilige Gees in die pastorale praktyk word benadruk. Die Heilige

Gees bring verandering en vernuwing in menselewens. Die sukses van pastoraat in die praktyk is geleë in die lewendmakende en vernuwendmakende werk van die Heilige Gees. Die verdwaalde en worstelende mens kan teruggebring word en geplaas word op die pad na die koninkryk van God, sodat die vrugte van die Heilige Gees weer vertoon kan word. Basies is alle pastorale handeling die handeling van God in Christus Jesus deur die Woord en die Gees.

Die gebruik van die Bybel in pastorale handeling word verduidelik. Praktiese teologie ondersoek die handeling van mense in die praktyk van hulle lewe. Pastoraat gee aandag aan daardie handeling. Handeling wat dui op ondoeltreffende lewensbestuur, word veral in die pastorale gesprek direk aangespreek en verhelp. Wat in pastoraat uiteindelik moet gebeur is dat die pastorant persoonlike groei in die geloof moet ervaar. Die pastorale gesprek is dus die intensifisering en toepassing van die bediening.

Omdat persoonlike lewensbestuurspraktyk belangrik en noodsaaklik is vir die gelowige wat doelgerig wil lewe, lê hier groot uitdagings aan pastoraat. Pastorale gespreksterapie word aangelê om aan hierdie uitdagings enigszins te voldoen. Die pastorale gesprek en die pastorale gespreksterapeut se funksies in hierdie verband word aangetoon. Pastores moet rekening hou met die teologie van die pastorale gesprek. Die aktualiteit van ons onderwerp word langs hierdie weg baie duidelik. 'n Posing word ook aangewend om enkele praktiese riglyne deur te gee vir die beoefening van pastorale versorging in praktyk. Die sprekende God moet in die lewensverhaal van die gelowige aan die woord kom en aan die woord bly met die oog op doeltreffende en sinvolle lewensbestuur.

SUMMARY

The purpose of this study is to indicate that pastorate, and especially the pastoral conversation contributes effectively to the acquisition of Scripture-justified life-management skills within the life of the believer.

The locality of pastoral care to the believer within the subject practical theology is indicated. The relevance of this research is emphasized by the fact that pastorate forms part of pastoral theology, and because pastor and member partake in specific roles within church and society. God comes to people in his Word, within the pastoral conversation and a narrative view on reality, to meet the individual in real life situations. The narrated or narrating approach in pastoral conversation therapy makes the communicative acts of people in service of the gospel more meaningful. A renewal and restructuring of the faith-life and life management practice becomes a meaningful realization process within the context of the pastoral conversation.

It is a gift of grace to work on behalf of Christ in the building of the body of Christ and the individual caring of each member. The grace of a covenant active God, who is also a participant in pastorate, must also come to the fore. God has a story within the story of man. This forms the basis of the pastoral conversation. It leads to the search for responsible life management with an eschatological expectation, where God will be everything in everyone, according to 1 Corinthians 15 verse 28, and where man will be presented as perfect, according to John 17 verse 23. All pastoral acts are an active participation in the acts of God in the communication of the gospel. It makes all the pastoral acts and pastorate meaningful. God comes to the believer in his church and world through the mediating pastoral actions of people, who are incorporated into his work through the Holy Spirit. The relation between Christology and Pneumatology, in the contemplation on the realization and actualizing of God's grace to people in their life circumstances, is an important aspect of practical theology. The work of the Holy Spirit is emphasized in pastoral practice. The success of pastorate in practice is to be found in the life giving and renewing work of the Holy Spirit. The person who has gone

astray or is confused can be brought back and placed on the road to the kingdom of God, so that the fruit of the Holy Spirit can be displayed once more. All pastoral acts are basically the acts of God in Christ Jesus through the Word and the Spirit.

The use of the Bible in pastoral acts is explained. Practical theology investigates the acts of people in the course of their lives. Pastorate pays attention to those acts. Acts that indicate ineffective life management are dealt with directly and help provided within the pastoral conversation. What should eventually happen in pastorate is that the person partaking in the pastoral conversation should experience a growth in faith. The pastoral conversation is thus the intensification and application of the ministry.

There are big challenges for pastorate, because personal life management practice is important and essential for the believer who wishes to live with purpose. Pastoral conversation therapy is applied to answer these challenges. The functions of the pastoral conversation and the pastoral conversation therapist are indicated in this regard. Pastors must keep account of the theology of the pastoral conversation. The actuality of the subject of this study thus becomes clear. An attempt is also made to provide a few practical guidelines for the practising of pastoral care in practice. The speaking God must be given opportunity to speak in the life narrative of the believer, and remain speaking with a view to effective and meaningful life management.