

## The Art of Spirit-Led Presence: Discernment and Care in Pastoral Counseling

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Submitted: 4 February 2026

Revised: 20 April 2026

Published: 21 April 2026



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### Abstract:

*This article presents a qualitative, dialogical exploration of Spirit-led presence as the foundational principle for pastoral crisis counseling. Drawing from an in-depth interview with counselor-educator Paul F. Davis, the study examines the integration of theological insight, relational attunement, and ethical discernment in ministry to individuals experiencing acute emotional, spiritual, and situational distress. Moving beyond prescriptive technique, the analysis foregrounds attentive presence, spiritual discernment, and non-coercive care as central to effective pastoral response. The dialogical format itself mirrors the unfolding, responsive nature of crisis encounters. Thematic findings highlight the transformative power of presence to facilitate meaningful interventions, the critical role of emotional and spiritual attunement, and the ethical necessity of boundaries and referral. Aimed at pastors, Christian counselors, and ministry leaders particularly within the Indonesian context this article offers reflective, practitioner-based wisdom to inform a relationally grounded, biblically aligned approach to crisis care that honors the integrity of both counselor and counselee.*

**Keywords:** Pastoral Counseling, Crisis Care, Spiritual Discernment, Relational Presence, Pendampingan, Christian Ministry, Indonesia.

### Introduction

Pastors and Christian counselors globally, including in Indonesia's diverse religious landscape, are routinely first responders to human crisis. These encounters often unstructured and deeply personal demand more than clinical protocol; they require attentive presence, theological wisdom, spiritual discernment, relational patience and inner restraint. This article contributes to the literature on pastoral crisis care by presenting a dialogical account of reflective practice. It illustrates how pastoral wisdom is cultivated not primarily through abstract theory, but through engaged listening, Spirit-led discernment, and responsive dialogue (Hiltner, 1979).

The chosen format is intentional, seeking to mirror the dynamic flow of pastoral conversation in which understanding co-emerges between caregiver and care-seeker. The primary audience includes practitioners in Indonesia and beyond who seek guidance rooted in experiential wisdom, relational integrity, and contextual theological reflection.

Within Indonesian pastoral contexts where pastors often serve as first responders to emotional and spiritual crisis in congregational and community settings—this model of Spirit-led presence offers a culturally resonant form of *pendampingan* pastoral.

While faith-based counseling scholarship has robustly advocated for integrating psychological insight with spiritual care (Crabb, 2024; Tan, 2011; Collins, 2007), comparatively less attention has been paid to the formative impact of crisis work on the counselor and the specific dynamics of Spirit-led presence in moments of acute distress. This dialogue addresses that gap, exploring pastoral crisis care across varied global and cultural contexts, guided by a commitment to empowerment and shared reliance on divine guidance.

This article argues that Spirit-led presence constitutes a distinct and under-theorized model of pastoral crisis care, characterized by relational attunement, non-coercive spiritual integration, and ethically grounded discernment, which offers a contextually relevant framework for pastoral counseling in Indonesia and beyond. This further reinforces the central argument that presence, rather than technique, remains the foundational element of effective pastoral engagement in crisis contexts.

## **Methodology**

This study employs a qualitative, dialogical interview methodology to capture the nuances of reflective practice (Kvale & Brinkmann, 2014). An 84-minute conversation between Paul F. Davis and interviewer Sheree Cameron was transcribed verbatim, preserving the authentic voice and spontaneous flow of pastoral reflection. Semi-structured prompts elicit narratives, principles, and ethical considerations from Davis's extensive global practice.

Thematic analysis identifies core principles of Spirit-led care. The methodology itself prioritizes spiritual sensitivity and contextual responsiveness over rigid technique, emphasizing that each person is uniquely created in God's image, requiring careful listening, heartfelt discovery, and empathetic engagement. The goal of analysis is not to impose an external framework but to illuminate how facilitating divine connection empowers individuals through the Holy Spirit's guidance within a safe, non-judgmental relational space.

In addition, the dialogical method employed in this study reflects a commitment to preserving the integrity of lived experience rather than fragmenting it into purely analytical categories. Unlike structured survey-based methodologies, dialogical inquiry allows meaning to emerge relationally through interaction, making it particularly appropriate for pastoral theology where context, tone, and relational nuance carry interpretive significance. This approach aligns with qualitative traditions that privilege depth over breadth and emphasizes the co-construction of knowledge between interviewer and participant (Swinton & Mowat, 2006).

Furthermore, the interpretive process was guided by reflexive awareness, acknowledging that the researcher's theological commitments and pastoral experience inevitably shape both the framing of questions and the interpretation of responses.

Rather than viewing this as a limitation, it is understood as an inherent dimension of practical theological inquiry, where the researcher is both observer and participant within the field of meaning being examined.

Artificial intelligence tools were used solely for initial brainstorming, structural organization, and linguistic clarity. All substantive content, theological interpretation, narrative material, and analytical insights remain the author's original work.

## **Results and Discussion**

### ***Theological and Theoretical Framework***

Spirit-led presence refers to a form of pastoral engagement in which the caregiver prioritizes attentive relational presence while remaining inwardly responsive to perceived spiritual guidance. It involves three interrelated dimensions: (1) relational attentiveness, expressed through deep listening and emotional attunement; (2) spiritual discernment, involving sensitivity to the prompting of the Holy Spirit; and (3) non-coercive care, ensuring that spiritual expressions emerge naturally rather than being predetermined or imposed. This model differs from directive or technique-driven counseling approaches by emphasizing presence over intervention, discernment over prescription, and divine revelation over premeditation and presumption.

Counseling informed by Christian theology must holistically honor the spiritual, relational, and psychological dimensions of human experience. This approach aligns with a *pendampingan* (accompaniment) model prevalent in Indonesian pastoral care, emphasizing walking alongside others in solidarity (Aritonang, 2019). Scholars like Crabb (2024) frame counseling as relational soul care focused on restoration and spiritual formation. Langberg (2015) underscores trauma-informed presence as the bedrock of safety and healing. Integrative models, as advocated by Collins (2007) and Tan (2011), bridge psychological science and theological anthropology, while Welch (2024) highlights the indispensable role of humility and deep listening.

Recent scholarship has increasingly emphasized the role of the Holy Spirit in pastoral formation and care (Burden, 2025). Similarly, Ovelude (2025) highlights the importance of contextual and spiritually grounded pastoral responses in institutional settings, reinforcing the need for integrative and adaptive care models. These perspectives further support the argument that pastoral effectiveness is not merely a function of technique, but of spiritual attentiveness and theological grounding.

This perspective is grounded in biblical imperatives of bearing one another's burdens (Galatians 6:2) and caring for the vulnerable (James 1:27). The core pastoral task in crisis becomes bringing individuals into awareness of the Divine presence rather than merely offering human solutions. The person, not the problem, remains central. As Muslim scholar and psychologist Haidar Bagir (2017) notes in the context of *tazkiyat al-nafs* (soul purification), authentic healing often occurs through compassionate presence and the cultivation of inner resources. Healing is thus a process nurtured through patience, attunement, and spiritual guidance, empowering counselees to draw upon divine wisdom and love to navigate life's inevitable trials.

This integrative framework also reflects a broader shift within pastoral theology toward models that emphasize relational embodiment over doctrinal abstraction. Rather than positioning theology as a set of propositions to be applied, Spirit-led presence treats

theological understanding as something that is lived, encountered, and expressed through relational engagement. This perspective invites a reimagining of pastoral identity not primarily as a dispenser of knowledge, but as a participant in a shared process of discernment, accompaniment, and spiritual attentiveness. Taken together, these perspectives provide a coherent theological and conceptual foundation for understanding Spirit-led presence as a distinct and integrative model of pastoral care.

### ***The Counselor’s Formation: Personal Crisis as Pedagogical Foundation***

Davis locates the genesis of his pastoral philosophy in early life crisis. At age twelve, forced relocation and familial dislocation triggered identity disruption and suicidal ideation. This formative experience became a crucible for developing resilience and intentional meaning-making.

“Something rose up inside of me and I just said, I’m going to make something of my life.”

This early encounter with profound loss established a foundational empathy and a theology of crisis that views suffering as a potential portal for spiritual dependence and growth, echoing the concept of *kesabaran* (patience/steadfastness) valued in both Islamic and Christian spiritual traditions in Indonesia (Hunt, 2008).

This formative experience also illustrates a broader principle within pastoral theology: that effective crisis care is often rooted not in abstract training alone, but in lived encounters with vulnerability, loss, and personal transformation. Such experiences shape the counselor’s capacity for empathy, patience, and discernment in ways that cannot be fully replicated through formal instruction. In this sense, personal crisis becomes not merely an obstacle to be overcome, but a pedagogical resource that informs the counselor’s relational posture toward others.

Moreover, the integration of personal narrative into pastoral formation reflects a growing recognition within practical theology that authenticity and self-awareness are essential components of effective ministry. Counselors who have engaged their own experiences of suffering are often better equipped to navigate the emotional and spiritual complexities of others without resorting to premature solutions or detached analysis. This reinforces the argument that Spirit-led presence is not only a method of care, but a disposition formed through lived experience and ongoing spiritual development (Doehring, 2015).

### ***Global Trauma Contexts and the Primacy of Presence***

Davis’s counseling ministry spans post-genocide Rwanda, post-tsunami Banda Aceh (Indonesia), Pakistan, Timor-Leste, and Myanmar. In these arenas of collective trauma, non-verbal presence often proves more transformative than verbal intervention. “Sometimes the best thing you can do is just be quiet, empathize, listen, and love them.”

This global experience reveals a universality of core human needs—for safety, dignity, and understanding—that transcends cultural and religious differences. Effective care in these contexts is characterized by cultivated humility, spiritual discernment, and a commitment to shared humanity, fostering healing and reconciliation. It operates on the biblical principle that true transformation occurs “not by might nor by power, but by God’s Spirit” (Zechariah 4:6).

This observation highlights an important distinction between presence-based and intervention-based models of care. While conventional counseling frameworks often

prioritize diagnosis and strategy, crisis contexts frequently demand relational stabilization before cognitive processing can occur. The findings suggest that Spirit-led presence functions as a stabilizing mechanism, enabling individuals to regain emotional and spiritual equilibrium prior to deeper engagement.

These observations also highlight the limitations of universally applied counseling models that do not adequately account for contextual and cultural variability. In many non-Western contexts, expressions of distress are often communal rather than individual, and healing is embedded within relational networks rather than isolated therapeutic encounters. As such, pastoral responses that emphasize presence and relational continuity are often better aligned with cultural expectations than those focused on individualized problem-solving.

Additionally, the role of spiritual worldview in shaping crisis response cannot be overstated. In contexts where spiritual realities are perceived as integral to daily life, interventions that neglect this dimension risk being experienced as incomplete or disconnected. Spirit-led presence, by contrast, inherently integrates spiritual awareness into the counseling encounter, allowing care to resonate more deeply within the lived realities of those being served.

### ***Illustrative Case Reflections***

In post-tsunami Aceh, for example, individuals often exhibited profound grief accompanied by silence rather than verbal expression. In such contexts, non-verbal presence sitting, listening, and maintaining relational proximity—proved more effective than structured counseling techniques.

Similarly, in post-conflict Rwanda, individuals navigating collective trauma demonstrated a need for dignity and acknowledgment rather than immediate solutions, underscoring that the restoration of personal worth and relational trust often precedes cognitive or behavioral change. In such settings, the counselor's role shifts from problem-solver to witness—one who honors suffering through presence rather than prematurely resolving it.

These case reflections reinforce the central argument that effective pastoral crisis care is not primarily technique-driven but presence-centered. Across diverse cultural and trauma contexts, the consistent need for safety, dignity, and relational attunement suggests that Spirit-led presence functions as a cross-cultural pastoral paradigm. This supports the view that healing emerges not from imposed solutions, but from relational environments in which individuals feel seen, heard, and spiritually accompanied.

These contextual observations suggest that Spirit-led presence is not merely situationally effective, but structurally necessary in environments characterized by trauma, instability, or collective suffering. In such settings, traditional directive counseling approaches may inadvertently impose cognitive demands that exceed the emotional capacity of individuals in crisis. By contrast, presence-centered care allows for a gradual restoration of internal coherence, enabling individuals to re-engage meaning-making processes at a sustainable pace. This reinforces the argument that pastoral effectiveness is grounded not in immediacy of intervention, but in relational depth and spiritual sensitivity.

These case reflections also suggest that the effectiveness of pastoral care is closely tied to the counselor's capacity for restraint. In many instances, the impulse to intervene, advise, or correct may inadvertently disrupt the process of emotional and spiritual expression. By contrast, a posture of attentive restraint allows space for individuals to articulate their experiences in their own terms, fostering a sense of agency

and ownership within the healing process.

Moreover, the consistency of these patterns across geographically and culturally distinct contexts points toward the possibility that presence-centered care is not merely culturally adaptable, but fundamentally human in its orientation. This reinforces the argument that pastoral counseling models should prioritize relational depth and emotional safety as universal prerequisites for meaningful engagement, regardless of cultural setting.

### ***Dialogical Reflections: Core Principles of Crisis Counseling***

The interview dialogue crystallizes several key principles for pastoral practice:

#### **Foundational Presence**

Sheree: What guides your initial response to someone in crisis?

Paul: Presence is paramount. People need to feel safe and fully heard before solutions are offered. Discernment involves listening to both spoken narratives and unspoken nonverbal cues, the latter evident in body language reflecting inner emotions.

This finding aligns with trauma-informed pastoral care literature, which emphasizes the importance of safety and relational trust prior to intervention (Langberg, 2015). In the Indonesian context, where communal identity and relational harmony are highly valued, such presence-centered approaches may be particularly effective in fostering openness and healing.

#### **Non-Coercive Integration of Faith**

Sheree: How is faith engaged without overwhelming the distressed?

Paul: Faith emerges freely, naturally, relationally, and contextually; not being premeditated or forced upon people. Discernment guides whether silence, prayer, Holy Scripture, or spiritual insights are relevant and appropriate to share throughout the interaction and counseling session. Prayer often begins internally quietly, patiently awaiting Spirit-led inspiration to facilitate illumination, guidance, meaningful exchange, enlightenment and breakthrough.

This approach also addresses a critical ethical concern within pastoral counseling: the potential for spiritual coercion in moments of vulnerability. By allowing faith expressions to emerge organically rather than being imposed, Spirit-led presence preserves the autonomy and dignity of the counselee while maintaining theological integrity. This balance is particularly important in pluralistic or interfaith contexts such as Indonesia, where sensitivity to religious diversity is essential for ethical and effective ministry engagement.

#### **Emotional and Spiritual Attunement**

Sheree: Why is emotional awareness critical?

Paul: Emotions are often the primary language of crisis. Detecting fear, shame, or panic allows responses to be calm, measured, and Spirit-guided, building essential trust.

Emotional attunement in this context extends beyond psychological awareness to include spiritual discernment, creating a dual-layered responsiveness that integrates both human and divine dimensions of care. This integrated attentiveness allows the counselor to respond not only to what is expressed, but also to what remains unspoken, thereby fostering a deeper level of trust and relational safety essential for crisis intervention.

### **Ethical Boundaries and Referral as Responsible Care**

Sheree: How do pastors know their limits?

Paul: Recognizing limits is spiritual wisdom. Referral is responsible shepherding, ensuring holistic support. Collaboration with mental health professionals, as encouraged in Indonesian pastoral guidelines, strengthens care.

### **Crisis as Mutual Formation**

Sheree: How have crisis encounters shaped you?

Paul: They cultivate patience, humility, and dependence on God. The role is not to rescue but to offer faithful presence, empowering the counselee's own agency and reliance on God.

These principles collectively underscore that effective crisis counseling is grounded not in technique alone, but in the cultivation of relational presence, spiritual discernment, and ethical responsibility.

### **Synthesis and Thematic Analysis**

The dialogue converges on four overarching, interdependent themes:

1. **Presence Over Intervention:** A calm, prayerful, and fully attentive presence establishes the relationship for healing to flow, often surpassing the value of premature advice or problem-solving.
2. **Spirit-Led Discernment:** The timing, mode, and content of engagement are consciously filtered through the Bible to ensure divine accuracy and yield to spiritual guidance, as the Holy Spirit is given liberty to show and lead the way. Thus, the counselor must operate from a place of peace, calm, composure, centeredness, attentiveness, inner spiritual sensitivity and listening to God the Holy Spirit inwardly.
3. **Holistic Attunement:** Effective care requires sensitivity to emotional cues, non-verbal communication, and spiritual states, reflecting a commitment to the whole person.
4. **Ethical Boundaries and Collaborative Care:** Acknowledging the limits of one's competency and making appropriate referrals is framed not as failure but as an ethical imperative and an act of holistic love, protecting both counselee and counselor.

These themes portray crisis counseling as a mutually formative ministry, fostering growth and dependence on God in all participants.

Collectively, these themes suggest that Spirit-led presence represents not merely a pastoral technique, but a distinct mode of relational engagement grounded in theological anthropology. By prioritizing presence, discernment, and ethical restraint, this model challenges intervention-heavy approaches and re-centers pastoral care within a framework of relational faithfulness and spiritual responsiveness. This has significant implications for pastoral training, particularly in contexts where clergy serve as primary responders to crisis.

This synthesis also suggests that the effectiveness of Spirit-led presence lies in its capacity to integrate multiple dimensions of care simultaneously. Rather than separating emotional, relational, and spiritual components into discrete categories, this model operates holistically, recognizing that individuals in crisis experience distress in

interconnected ways. As such, pastoral responses that remain flexible, attentive, and spiritually grounded are better positioned to address the complexity of human suffering without reducing it to singular explanatory frameworks.

### ***Practical Implications for Pastoral Practitioners***

In pastoral practice, it is essential to cultivate a calm and prayerful presence as the primary mode of intervention, while intentionally creating safe and confidential spaces in which individuals can freely express their emotional and spiritual struggles. This process requires the discipline of deep, agenda-free listening prior to offering any form of guidance, allowing faith resources to emerge organically within the dialogue under the leading of the Holy Spirit rather than being prematurely imposed. Sensitivity to non-verbal communication and subtle emotional undertones is crucial for discerning unarticulated meanings, whereas the tendency to hastily construct theological rationalizations of suffering should be resisted in order to preserve authentic empathy. Within this framework, pastoral practitioners must maintain clear personal and professional boundaries, recognize their limitations, and regard collaboration and referral to other professionals as marks of wisdom and holistic care. Ultimately, this approach seeks to empower counselees to participate actively in their own healing process and spiritual formation, rather than remaining passive recipients of care.

These practical implications suggest that pastoral training programs may benefit from re-evaluating their emphasis on technique-driven models in favor of formation-based approaches that cultivate presence, discernment, and relational sensitivity. Developing these capacities requires not only academic instruction but also experiential formation, reflective practice, and spiritual discipline. Such a shift would better equip pastors to navigate the complex realities of crisis care in diverse cultural and theological contexts.

Beyond individual practice, these implications also extend to institutional and training contexts. Seminaries and ministry training programs may benefit from incorporating experiential learning components that cultivate relational presence, emotional awareness, and spiritual discernment alongside traditional theological instruction. Such formation-oriented approaches would better prepare pastoral caregivers to navigate the complexities of real-world crisis encounters, where adaptability and relational sensitivity are often more critical than procedural knowledge. In addition, ongoing supervision and reflective practice are essential for sustaining effectiveness in pastoral counseling. Given the emotionally demanding nature of crisis care, structured opportunities for reflection and support can help prevent burnout while reinforcing ethical awareness and professional growth. This underscores the importance of viewing pastoral care not only as a ministry function, but as a discipline requiring continual development and accountability.

### ***Limitations and Directions for Future Research***

This study presents a single, in-depth practitioner perspective. Future research will benefit from comparative dialogue studies involving multiple pastors and counselors across Indonesia's diverse denominational (e.g., Protestant, Catholic, Pentecostal) and interfaith contexts. Examining case studies and conducting phenomenological research on the experience of receiving Spirit-led care will further enrich the understanding of effective pastoral crisis intervention in Indonesian and global contexts. While the reliance on a single practitioner perspective limits generalizability, recurring relational and spiritual dynamics observed across crisis encounters suggest the presence of

transferable patterns within holistic pastoral care. Future research should therefore incorporate multiple voices across denominational and cultural contexts to enhance validity.

Furthermore, the conceptual nature of Spirit-led presence invites future empirical investigation to assess its effectiveness across varying pastoral and cultural contexts. Quantitative and mixed-method studies may provide additional insight into outcomes associated with presence-based care models, thereby strengthening the theoretical and practical foundations of this approach within pastoral theology and counseling disciplines.

### ***Conceptual Contributions to Pastoral Theology***

This study contributes to pastoral theology by advancing Spirit-led presence as a distinct conceptual model within crisis counseling. While existing frameworks often emphasize either psychological technique or theological instruction, the present study foregrounds relational presence as the primary medium through which care is mediated. This reorientation challenges reductionist approaches that prioritize intervention over encounter and instead affirms that meaningful transformation often emerges within the relational and spiritual space co-created between counselor and counselee.

Furthermore, the model proposed here integrates theological anthropology with lived pastoral practice, suggesting that individuals in crisis are not merely subjects of care but active participants in spiritually mediated processes of healing and restoration. This perspective aligns with broader movements within practical theology that emphasize embodiment, relationality, and contextual engagement. By situating crisis counseling within a Spirit-led framework, the study expands the discourse beyond technique toward a more holistic understanding of pastoral presence as both theological and relational praxis.

### ***Cross-Cultural Applications and Contextual Relevance***

The findings of this study hold particular relevance for cross-cultural ministry contexts, where assumptions embedded in Western counseling paradigms may not fully translate across diverse cultural settings. In Indonesia and similar contexts, relational harmony, communal identity, and spiritual worldview significantly shape how individuals experience crisis and healing. As such, approaches that prioritize presence, humility, and spiritual attentiveness are often more culturally congruent than directive or technique-heavy interventions.

Spirit-led presence offers a flexible and adaptive framework that can be contextualized within varied cultural and religious environments. By emphasizing listening over prescribing and discernment over imposition, this model allows pastoral caregivers to engage individuals in ways that respect both cultural norms and spiritual sensitivities. This has important implications for global ministry training, suggesting the need for culturally responsive models that integrate theological conviction with contextual awareness.

### ***Toward a Relational Paradigm of Crisis Care***

Taken together, the findings of this study point toward the emergence of a relational paradigm of crisis care in which presence, rather than intervention, serves as the

foundational mechanism of healing. This paradigm challenges dominant models that prioritize efficiency, diagnosis, and solution-oriented strategies, instead proposing that transformation often unfolds through sustained relational engagement and spiritual accompaniment.

Within this framework, the role of the pastoral caregiver is redefined—not as an expert who resolves problems, but as a faithful presence who facilitates environments in which individuals can encounter truth, meaning, and divine guidance. This shift has profound implications for both practice and training, suggesting that the cultivation of presence, discernment, and relational integrity should be central to pastoral formation. In this way, Spirit-led presence emerges not only as a counseling approach, but as a theological posture toward human suffering and restoration.

### **Statement**

**Ethical Statement:** All clinical and pastoral examples presented in this study are fully anonymized and are used exclusively for illustrative purposes. The interview referenced was conducted and shared with the participant's informed consent for educational and publication purposes. This study does not involve human participants, human data, or any identifiable personal information; therefore, approval from an Institutional Review Board (IRB) was not required in accordance with established research ethics guidelines.

**Data Availability and Conflict of Interest Statements:** No new data were generated or analyzed in the course of this study; consequently, data sharing is not applicable to this article. The author declares that there are no conflicts of interest related to the research, authorship, or publication of this work.

### **Conclusion**

This study has demonstrated that *Spirit-led presence* constitutes a vital and underexplored paradigm in pastoral crisis counseling, particularly within contexts where relational, spiritual, and cultural dimensions are deeply intertwined. Drawing on a qualitative dialogical inquiry, the findings affirm that effective pastoral care is not primarily grounded in technique-driven interventions, but in the cultivation of attentive presence, spiritual discernment, and relational integrity. Across diverse crisis settings including personal trauma and cross-cultural ministry contexts the consistent emphasis on non-coercive care, emotional and spiritual attunement, and ethical responsibility underscores that healing is most meaningfully facilitated within safe, empathetic, and spiritually responsive relationships. This reinforces the theological conviction that pastoral care is fundamentally participatory, inviting both counselor and counselee into a shared process of discernment under the guidance of the Holy Spirit.

Furthermore, the study contributes to pastoral theology by articulating *Spirit-led presence* as a holistic framework that integrates theological reflection, lived experience, and practical wisdom. The implications extend beyond individual practice to pastoral formation and institutional training, suggesting a necessary shift from technique-oriented models toward formation-based approaches that prioritize presence, humility, and discernment. While the study is limited by its reliance on a single practitioner perspective, the thematic consistency across global contexts indicates the broader applicability of this model. Future research is encouraged to expand this inquiry through comparative and empirical studies. Ultimately, this study affirms that the essence of pastoral crisis care lies not in providing immediate solutions, but in

embodying a faithful, discerning presence through which individuals may encounter meaning, restoration, and divine guidance in the midst of suffering.

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