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**ARRESTING THE DRIFT TO TRADITIONAL COUNSELING THROUGH
PASTORAL COUNSELING IN A LOCAL CHURCH**

**An Essay Presented
to the Faculty of the
Nigerian Baptist Theological Seminary
Ogbomoso, Nigeria.**

**In Partial Fulfilment of the
Requirements for the Degree of
Master of Divinity in Theology**

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BAPTIST SEMINARY
OGBOMOSO, NIGERIA**

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June, 2000.**

20411

ABSTRACT

The provision of pastoral counseling is the answer to arrest the drift of members to traditional counselor.

The first chapter of this research contains the introductory material of the essay, the statement of the problem, statement of purpose, background of the study, delimitations, research methodology, definition of terms and the organisation of the entire essay.

The second chapter contains traditional counseling with emphasis on African worldview, why people go for counseling, the traditional counselor, importance of traditional counseling and why people subscribe to traditional counseling in Africa.

The third chapter deals with Pastoral Counseling as a necessary Ministry of the church. It talks on the meaning of pastoral counseling, the biblical basis for pastoral counseling, areas of pastoral counseling in the church and the goals of pastoral counseling are also considered.

Chapter Four explains the similarities and dissimilarities in traditional and pastoral counseling system with discussion on merits and demerits of pastoral counseling and traditional counseling. But concentration on similarities and dissimilarities in traditional and pastoral counseling and the reason why Christians should

prefer pastoral counseling to traditional counseling.

Chapter five highlights the need for pastoral counseling in the local church as a means of arresting the drift to traditional counselor through the healing of spiritual illness, healing of physical and psychological illness, assisting members to tap their potential spiritual resources and it also shows Christ as our model to arrest the drift in the local church. This chapter also contains the conclusion and recommendations.

II. Conclusion and Recommendation

A. Conclusion

This work provides the opportunity to know that counseling is a universal phenomenon, either traditional or otherwise. Similarities and dissimilarities are also examined. From the outcome of this research, it has been deduced that Africans prefer the traditional system of counseling because it is cultural and also it appeals to their worldview. The response to the client's problem is very quick and usually straight to the point. Pastoral counseling on the other hand takes a longer process. It also involves listening to the guidance of

²¹Hightower, p.20.

the Holy Spirit. Although counseling generally can be abused, the traditional counseling system is always expensive, and clients may be exposed to falsehood and possession of evil spirits. The problems of the client in most cases are temporarily solved. Pastoral Counseling, however, is usually free of charge. The client if possessed is delivered and the solution to the problem is always permanent because the Holy Spirit is involved.

B. Recommendation among Pastoral Counselors

1. Recognition of African Worldview in Pastoral Counseling.

It was said in this work that the Missionaries who brought the Mainline churches did not take the African Worldview of witchcraft, sorcery and other malevolent spirits seriously. May be that was why some of the Africans participated in the founding of African Indigenous Churches because according to Ayegboyin:

"These churches speak to the fears and trials of Africans, by providing protection from such evil forces"²²

I am not comfortable with the above submission because the process of "providing protection from evil forces" by these churches are similar to the traditionalists.

Ayegbooyin speaking further says:

Their prescription of solution to problems are varied, such as rituals, exorcism,

²² Deji Ayegboyin & S. Ademola Ishola, African Indigenous Churches: An Historical Perspective, (Lagos: by the Authors, 1977), p.151.

prayer, fasting, bathing in flowing streams or rivers. They also make sacrifices at crossroads, retiring to some secluded places and camping their clients in church premises for some days or weeks depending on the nature of the life's crisis or problem.²³

My submission here, therefore, is that all pastoral counselors should recognise the existence of these malevolent spirits and if during the counseling process, he detects the manifestation of the spirit, the counselor should organise a deliverance ministration for that particular client.

Corporate work among Pastoral Counselors

In First Corinthians, chapter 12, verses 8-11, Paul mentioned various spiritual gifts that are made available to Christians in all churches. Pastoral Counselors are also included in the people so gifted. I, therefore, recommend that Pastoral Counselors in Christian churches should come together, to rob minds together and use the forum to recognise their special gifts through the process of referral of clients as the situation demands.

Provision of Pastoral Counseling services

Churches, especially the Baptist Churches should provide pastoral Counseling services to their members. Pastors in these churches should adhere strictly to the ethics of Pastoral Counseling. Reports are available of recent graduates of the Seminary, who have disturbed

²³ Ayegboyin, p.32.

many families by using the privileged information at their disposal as part of sermons on the pulpit.

Help the Church Members to Tap Their Spiritual Resources.

The pastor in the church should endeavour to assist the members of his church to recognise and tap their spiritual gifts. Gifts of healing, prophecy, discernment of spirits, tongues, interpretation of tongues. After recognising and tapping them, the pastor should help to keep them alive and make maximum utilization of the gifts to the glory of God and the advancement of His Kingdom on earth.

Training of Counseling Assistants

The pastoral counselors should also train members as counseling assistants to help them in their work. This is very necessary in large congregations. They are to act on instruction given to them by the pastor. Here, the gifts that are already recognised will be of great advantage to the pastor. This group could also be constituted into a praying group for the church. The work will also include praying for the church and interceding for members in problems. They could also provide mini-counseling services to the members,

Retreats, fasting and prayers, and night vigils.

Pastors should organise retreats from time to time. But, fasting and prayers and night vigils should be

