

Caring for the Church

Pastoralia

A Lay-Training Course

St. Andrew's Theological Seminary

Episcopal Church in the Philippines

Foreword

Based on my experience as an ordained minister for more than three decades, part of the setback in training lay persons to assist in the pastoral work of the church is the lack of cohesive materials and their relevance to the Filipino culture. Finally, it is here! While there are available printed materials for this purpose, they are not as simple in presentation and logically organized as contained herein.

This work of the Rev Dr Andrew Daunton-Fear is a gem of a good start. It is scholarly, well-researched and grounded out of experiences of different ministers in their own field of works. His presentation is very systematic and arranged in progression which enable the instructor and the learner to grasp the nature and mission of the church. It also balances spirituality, evangelism, and social ministries.

This Manual does not only help in the training of Lay Ministers but provides good material for the newly ordained with more solid theological foundation in doing pastoral ministries. To the seasoned ordained minister, this material will give him or her wider perception to bring his or her ministry to a higher level.

Indeed, the title of this Training Course Manual is very appropriate: “Caring for the Church” is caring for the people who are the church themselves. As the Episcopal Church in the Philippines journeys towards the fulfilment of its Vision, Mission and Goal, “By the year 2018 we envision a vibrant and dynamic church of caring, witnessing and mission-oriented parishes”, this Manual is an essential tool relative to this goal particularly “Clergy ministry is fully enhanced, while lay ministry is fully developed.”

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Acknowledgements

The contents of this manual are drawn from many sources. Fr. Fear has edited it and contributed material to several chapters from his Cure of Souls and Conduct of Bible Studies courses at St. Andrew's Seminary, following 24 years as a parish priest. Much gratitude is owed to Canon Penny Avann, former Warden of Pastoral Assistants in Rochester Diocese, England, for sending us considerable material from diocesan training courses for (Lay) Pastoral Assistants. Where this material is used the initials RDPAT appear at the end, standing for 'Rochester Diocese Pastoral Assistants Training'. Some of it has had to be adapted for better use in the Philippines. Chapter 3 is greatly enriched by material from the SATS M.Div. thesis of Ramsie Mino on annulment (of marriage) and legal separation. Sad to report, Ramsie died in an accident the year of his graduation (2014) only shortly after his own marriage and being ordained deacon in the IFI. Chapter 5 draws on the pastoral ministry of the Prime Bishop, the Most Revd. Renato Abibico, Fr. Danny Cariño, Chaplain of St. Luke's Medical Center, Global City (who has also contributed a piece on hospital visiting in ch.4), Fr. Gerry Cabije, Education and Evangelism Officer of EDCP, Frs Gony Gepayo and Lendehl Salidao also of EDCP, and Fr. Tabo-oy. We are most grateful to them all. A big 'thank you' too to Deacon Danny Ito for all the material on Pastoral Counseling in chapter 6, which comes from his course on that subject at Trinity University of Asia; the preceding section on 'Listening' draws in part on a term paper for Cure of Souls by Restie Ong, Verger of NCSMSJ. We thank him too, and Fr. Jaime Uy for his insightful paper on small groups and the ECP in chapter 7. And thank you Fr. Dave for such a nice Foreword. Let us hope this manual can live up to what you have said!!

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Introduction

Jesus Christ elevated ‘You shall love your neighbor as yourself’ (Lev. 19:18) to be the companion of the great Shema¹ which commands God’s people to love God with their whole being (Deut. 6:4-5). Because of his constant caring for people Jesus has been called ‘the Man for Others’ and he commanded his disciples to love each other as he had loved them (Jn. 13:34). The need for care of other Christians is also repeatedly voiced in the New Testament’s epistles: in Gal. 6:2, Phil. 2:4 and 1 Jn. 3:17 to mention only a few places.

From the start pastoral work, caring for the flock, was a central part of the role of clergy. St. Paul urged the elders (presbyters) of the church in Ephesus to tend the flock over which the Holy Spirit had made them overseers (Ac. 20:28). ‘Pastors’ were among the most important ‘gifts’ of Christ to his Church (Eph. 4:11). But a priest, being only one person, cannot adequately care for the needs of all the members of his/her church. So *all* Christians are called to share in this pastoral ministry. But it is being increasingly recognized that trained **lay pastors**, working under the supervision of the priest, can be a great blessing to any church. This manual was put together with them primarily in mind. It is the course-book for the module ‘Caring for the Church’ for the new Diploma in Ministry of St. Andrew’s Seminary. Clergy too may find it a useful resource for their pastoral work.

Though prayer is not the central focus of this module, it is vital that all who engage in church pastoral work should be people of prayer, alerted by God to others’ needs and sensitive to their feelings, so the first chapter is devoted to this vital subject. Subsequent chapters are concerned with baptism and confirmation preparation, marriage preparation and support, ministry to the sick at home and in hospital, ministering in situations of poverty, listening and counseling, ministry to the dying and bereaved, and the leading of small groups in a local church for Bible Study, prayer and discussion.

The healing ministry is only touched on in chapter 4 since a fuller treatment is to be found in another SATS resource, ‘The Healing Ministry: An Introductory Manual’ which can be downloaded from the SATS website www.sats.ph (clicking on ‘Resources’).

Pastoral work is so broad, it concerns the whole of our lives. So the material of this manual is of course woefully inadequate. We have supplied a chapter on ministry in situations of poverty, but what about ministry in situations of affluence? This too poses problems – the indifference to spiritual things caused by materialism etc. Perhaps a later edition of this manual will attend to this as our society becomes more prosperous. Other matters like church administration, youth leadership etc have modules of their own as electives in the Diploma in Ministry.

This manual is for a one-semester course. Teachers should consider carefully how many sessions to spend on each chapter. Besides information, exercises and questions are included all the way through for use by participants. May God richly bless you as, in a class, a group, or privately, you study carefully the important practical topics in this course.

Andrew Daunton-Fear
SATS Lay-Training Program Coordinator
June 2015

¹ ‘Shema’ is the Hebrew word for ‘hear’ with which Deut. 6:4 opens.

Prayer and Meditation

Prayer to God as Father

Prayer is communion or communication with God. It is the Christian's lifeline, blessing us as well as those for whom we pray. Jesus taught his disciples to pray to God as 'Father' (Mt. 6:9, Lk. 11:2) as he himself did. As he spoke in Aramaic, the regional language of Palestine, he no doubt taught them to say *abba* (cf. Mk. 14:36), the word a small child would use when addressing its father. It conveys warm intimacy and yet respect; it shows trust that God can deal with the problems we face. It is a great privilege indeed to be invited to speak to the Creator of the universe like that.

In her book *I Dared to Call Him Father*² Pakistani Muslim Bilquis Sheikh says how impressed she was by the personal way in which Christians prayed to God. It was so different from Islam. She asked a Filipino doctor, a nun to whom she had brought her sick son, the secret of this. "Pray to God as if He were your father," she was told. At first Bilquis thought this ridiculous – trying to bring God down to our own level! Thinking more about it, she remembered her human father had always made time for her when she came to him with her childhood cares. Suppose God were like that. Then, alone in her bedroom, she prayed – let us hear her own words:

"Oh Father, my Father...Father God." Hesitantly, I spoke His name aloud. I tried different ways of speaking to Him. And then, as if something broke through for me I found myself trusting that He was indeed hearing me, just as my earthly father had always done.

"Father, oh my Father God," I cried, with growing confidence. My voice seemed unusually loud in the large bedroom as I knelt on the rug beside my bed. But suddenly that room wasn't empty any more. *He* was there! I could sense His Presence. I could feel His hand laid gently on my head. It was as if I could *see* His eyes, filled with love and compassion. He was so close that I found myself laying my head on His knees like a little girl sitting at her father's feet. For a long time I knelt there, sobbing quietly, floating in His love. I found myself talking with Him, apologizing for not having known Him before. And again, came his loving compassion, like a warm blanket settling around me.³

Later she was baptized as a Christian. Speaking to God as our great and loving, heavenly Father is our first step in personal, effective prayer, even for those who have not had a good earthly father.

BASIC TYPES OF PRAYER

Let us look in turn at the most essential types of prayer:

a) **Praise**

Praise is expressing our admiration to God for *his very nature*: his majestic power, his boundless love, his infinite wisdom, his awesome holiness and so on. Akin to praise is **adoration** in which we show our personal love for our great Creator. **Worship** (coming from worth-ship, 'giving God his worth') is also honoring God for his greatness but often in the

² Eastbourne: Kingsway, 1979.

³ *I Dared to Call Him Father*, p. 42.

company of other believers. We can praise God spontaneously in our own words, or we can use words from Scripture, hymns and liturgy. Some examples from Scripture:

Bless the Lord, O my soul. O Lord my God, you are very great. You are clothed with honor and majesty, wrapped in light as with a garment. (Ps. 104:1-2a)

Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. (Is. 6:3)

Great and amazing are your deeds, Lord God the Almighty!

Just and true are your ways, King of the nations!

Lord, who will not fear and glorify your name?

For you alone are holy. All nations will come

And worship before you, for your judgements have been revealed. (Rev. 15:3-4)

Some hymns: Praise to the Lord, the Almighty, the King of Creation...

O worship the King, all glorious above...

Immortal, invisible, God only wise...

O Lord, my God, when I in awesome wonder... (How great Thou art!)

From our liturgy: Glory to God in the highest, and peace to his people on earth.

Lord God, heavenly King, almighty God and Father,

We worship you, we give you thanks, we praise you for your glory...

(Gloria in excelsis)

As we say or sing these words, and mean them, we give God glory - and this rebounds on us bringing us joy. In his book *From Prison to Praise*⁴ American army chaplain Merlin Carothers explains how constantly praising God, whatever the situation, proved for him a liberating experience, and he strongly recommends it to others.

Spend some time now individually or as a group praising God in your own words or using some of the quotations above.

b) **Thanksgiving**

Closely linked with praise is **thanksgiving** by which we express our gratitude to God for what *he has done* for us and for others. There are so many blessings to thank him for spontaneously in our own words, but again we can also use words of Scripture, hymns and our liturgy. Praise often flows naturally into thanksgiving, as in Pss. 103:1-5, 105:1-2. Committing our needs to God and thanking him for hearing our prayer again brings us rich blessing. In the words of St. Paul, 'Do not worry about anything, but in everything by prayer and supplication *with thanksgiving* let your requests be made known to God. And the *peace of God*, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.' (Phil. 4:6-7)

c) **Confession**

Another important form of prayer is **confession** – acknowledging our sins before God and asking his forgiveness. Sin causes separation between people and puts a barrier between us and God (Is. 59:2). Only when we find the humility to confess that we have been wrong can forgiveness and reconciliation come to us bringing consequent relief (cf. Ps. 32:3-5). How powerfully David expresses his penitence in Psalm 51! When we have done wrong we can

⁴ Published in 1970, now in its 17th edition!

echo his words including his cry, “Create in me a clean heart, O God, and put a new and right spirit within me” (v.10). Here is an important New Testament passage:

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness... My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins to the whole world. (1 Jn. 1-8-2:2)

We all slip up sometimes in thought, word and deed, and it's no good pretending otherwise! The passage tells us that when we are prepared to confess we've been wrong to God, we can be sure of his forgiveness, for Jesus has paid the penalty for our sin. But of course this does not excuse us from doing all *we* can to mend the damage we have caused to others.

In the Lord's Prayer Jesus says, 'Forgive us our sins as we forgive those who sin against us' – or does he? While Luke's version of this clause says 'forgive us our *sins*' (Lk. 11:4), Matthew's version has 'forgive us our *debts*' (Mt. 6:12) and in Scottish churches Sunday by Sunday this is the wording they use! But as sin is a debt to God – we owe him obedience which we have not paid - the two versions amount to the same thing. The point being made is that regular **confession** of our sins to God and asking his forgiveness is vitally important to our spiritual wellbeing. But Jesus goes on to stress a further point: that we who are forgiven by God must forgive all who have wronged us. This is repeated at the end of Matthew's version of the Lord's Prayer (6:14-15) and again in the parable of the unforgiving servant (Mt. 18:23-35). It is a strong warning to us not to hold grudges against others.

Have we any sin we should confess now to God? Is there anyone who has wronged us that we should forgive?

d) **Petition**

What we instinctively mean by 'prayer' is *asking God's help in time of need*. This is **petition**. It is making an appeal to God. Another word for it is **supplication**. Within a church service such prayers are called **intercessions**. This word comes from the Latin *intercessio* meaning 'a coming or going between'. The intercessor is thus a mediator bringing the needs of people to God.

It is not wrong to pray for *ourselves*. There are so many instances in the Bible of people doing exactly that. Jesus taught his disciples to do so:

Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. (Mt. 7:7-8 = Lk. 11:9-10)

The tense of the Greek verbs translated 'ask', 'search', 'knock' indicates not just one request but repeated asking; the little parable that follows these verses assures us that God will not play tricks on us in answer to such prayers.

Petition is so important that the Lord's Prayer contains no less than *three* petitions:

- 'Give us this day our daily bread' – a request for physical sustenance in the present.

- ‘Forgive us our sins as we forgive those who sin against us’ – a plea alluding to the past concerned with our spiritual well-being. (We have already discussed this clause fully above.)
- ‘save us from the time of trial and deliver us from evil’⁵ – a petition for protection in the future.

The consistent use throughout the Lord’s Prayer of ‘us’, and ‘our’ indicates we should always be praying for others as well as ourselves.

In John’s Gospel Jesus teaches another important point about effective prayer. He says to his disciples ‘whatever you ask in my name’ he or the Father will do for them (Jn. 14:13-14, 16:23-24), which is why we end so many of our prayers ‘in Jesus’ name’. But by making this promise Jesus appears to be signing a ‘blank check’ which his disciples can fill in for whatever sum they wish. What an invitation! But in his first epistle the apostle John qualifies this statement in an important way, ‘And this is the boldness we have in him, that if we ask anything *according to his will*, he hears us’ (1 Jn. 5:14). Jesus makes the same point in the Lord’s Prayer by placing the clauses, ‘your kingdom come, your will be done on earth as in heaven’ *before* the three petitions. If we really want God’s will to be done this will affect the sort of things we pray for. But our knowledge of God’s will is incomplete, and we are still by nature selfish individuals, so we shall not always get it right. Sometimes he will say, ‘yes’, sometimes ‘no’, and sometimes ‘wait’ (like the traffic lights!). Paul found that out when praying about his ‘thorn in the flesh’! (2 Cor. 12:7-9). But let not this discourage us from praying for people’s needs.

In her book *Prayer without Pretending*⁶ Anne Townsend tells a remarkable story: A female missionary in Asia was once in danger of her life. She had worked successfully with the women of a village and their drunken husbands were angry. One night when she was alone in her hut she heard these men coming up her path uttering threats to kill her. She prayed. After some time she heard no more except muffled voices in the center of the village. Next day she enquired what had happened and was told that, as the drunken men had come up her path their way had been blocked by men in white and they were afraid and retreated. Some time later the missionary learnt that her prayer partner at home had woken up in the middle of a night and felt strongly her friend was in danger. She spent time in prayer for her. Later she discovered that was the exact time when her friend’s life was in danger. The lesson from this (and no doubt many other incidents) seems to be that God has entrusted Christians with a ministry of prayer. When they exercise this it facilitates his action.

Let us think for a few moments, are there any people we should be praying for more?

⁵ There has been considerable debate as to the meaning of the Greek word *peirasmōs* translated ‘time of trial’ in our service books. Certain scholars have seen in it a reference to the ‘Messianic woes’, the time of trial for all, including Christians, that will precede the coming of the Messiah (Mt. 24:21-22). But against this interpretation is the fact that there is no ‘the’ in Greek before *peirasmōs*. Some people prefer then to revert to the old translation ‘lead us not into *temptation*’, but while God *tests* us it is the Devil who *tempts* us to try to make us fall. So perhaps our best option is to follow the Good News Bible here which translates the phrase ‘do not bring us to hard testing’. The second phrase of this petition is also debated for the Greek word *ponērou* could mean either ‘evil’ or ‘evil one’. This word *does* have a ‘the’ in front of it in Greek so quite a few Early Church writers saw it as a plea for deliverance from the Devil, as do several modern English versions of the Bible (NEB, GNB, NIV, NRSV), and they may be right!

⁶ Moody Press, 1976.

MEDITATION

Meditation may be defined as ‘reflecting on spiritual matters before God’. There are many ways of doing this:

- Reading from books of blank verse poetry, e.g. Michel Quoist, *Prayers of Life*.⁷ Here the author focuses on many ordinary things from daily life such as a telephone, green blackboards, and the sea. A particularly moving piece is ‘Help me to say “Yes”’. The book ends with the author’s own meditations on the ‘Stations of the Cross’. Here is one of his shortest pieces:

Posters

They are loud.
I cannot avoid them, for they crowd together on the wall, alluring and tempting.
Their violent colours hurt my eyes
And I can’t rid myself of their distasteful presence.

Lord, in the same way too often I draw attention to myself.
Grant that I may be more humble and unobtrusive.
And above all keep me from trying to impress others through showy display,
For it is your light only, Lord, that must draw all people.⁸

- Picturing a Bible Scene in silence and imagining oneself present e.g. the Transfiguration (Mt. 9:2-10). This was the method of St. Ignatius of Loyola (16th C).
- *Lectio divina* – super slow reading of a passage of Scripture, reflecting on the details of each verse. Try this with a psalm or gospel passage, but many other parts of the Bible would be suitable too.
- Repeating over and over a Christian *mantra* (word or phrase), pausing for a while before each repetition. One could use, for instance, the single word ‘Father’, or phrases from the Old or New Testament such as, ‘God is our hope and strength’, ‘Peace I leave with you’. From the Eastern Orthodox tradition we have the ‘Jesus Prayer’: ‘Jesus Christ, Son of the Living God, have mercy on me a sinner’ which can be repeated many times in this way.
- Focusing on a picture or an object, noticing in turn each part and its characteristics and making observations or drawing lessons for our (spiritual) lives. Famous paintings such as Rembrandt’s ‘The Return of the Prodigal’, Holman Hunt’s ‘The Light of the World’, or Salvador Dali’s ‘Christ of Saint John of the Cross’ can inspire us if handled in this way. A simple object like an envelope or coffee pot can also provide instructive points for reflection.
- Roman Catholic devotion might focus on a rosary.

Meditation is often most helpful as a group exercise with an experienced leader, who may come from another denomination, and will probably give instruction about the best posture for meditating and preliminary breathing exercises, and may play quiet recorded music during the meditation.

What about getting training from a Christian experienced in meditation and then leading a group in your local church? This can be very beneficial.

⁷ Eng. tr. Dublin: Gill and Son, 1963.

⁸ Quoist’s meditation actually ends with ‘all men’.

OTHER ASPECTS OF PRAYER

Contemplation is wordless waiting on God. It was particularly expounded and practiced by St. Teresa of Avila and St. John of the Cross in 16th C Spain. In this form of prayer the mind is not active as in meditation, the purpose is just silently to be with God. A silent place and plenty of time would seem essential for this.

Praying in Tongues. This is a Christian's praying in a language s/he does not understand (a gift of the Holy Spirit – 1 Cor. 12:10). In 1 Cor. 14 St. Paul speaks chiefly of messages in tongues in church gatherings, but he mentions in passing the benefit of speaking in tongues for the person with that gift (v.4). Today those with that gift tell of the blessing they receive from praying in tongues privately. Some use this gift in praying for the sick when they do not know specifically what to pray for. They say the prayer is used by the Holy Spirit to target the sickness and entrust it to God for healing in his way (Rom. 8:26-27).

What does Paul mean when he instructs, '**Pray without ceasing**' (Eph. 6:18)? We cannot pray *all* the time as we have other things upon which we must concentrate! What then is meant by this phrase? Perhaps it means, because we Christians are in the continuous relationship with God of child to Father, we can pray to him *at any time* about anything. This has been described as 'sending up arrow prayers' to God! Brother Lawrence seems to have had some such view. The author of *The Practice of the Presence of God* (1692) reports conversations with him:

He told me...that it was a great delusion to think that the times of prayer ought to differ from other times...That his prayer was nothing else but a sense of the presence of God, his soul being at that time insensible to everything but divine love; and that when the appointed times of prayer were past he found no difference because he still continued with God, praising and blessing Him with all his might, so that he passed his life in continual joy; yet hoped that God would give him somewhat to suffer when he should grow stronger.⁹

It is said he placed a notice over the sink where he washed the dishes saying 'Divine worship is performed here three times a day'!

Monks, nuns and many clergy pray daily through the **Divine Offices**: Matins (Morning Prayer), Evensong (Evening Prayer) and so on. Lay people can use the BCP and Ordo Calendar to do that too if they wish.

As God's children we ought *all* to have a Daily '**Quiet Time**' with God consisting of a Bible reading, a short time of reflection and then prayer (cf. Mt. 6:6). Particularly helpful for this is the little book *Our Daily Bread*, published each year in English and Tagalog versions by RBC Ministries. Or one could take one or more of the set lessons for the day from the Ordo Calendar, or simply choose a book of the Bible and read a passage from it each day, reflecting on what it teaches about God and what lessons it holds for our lives.

Jesus said, 'Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.' (Jn. 15:4-5)

How can we effectively minister for him if we do not consciously spend time with him each day?

⁹ Mowbray's edition 1914, new format 1977, pp. 15-18.

Baptism and Confirmation

Baptism

The word ‘baptism’ comes from the Greek word *baptisma* meaning dipping or immersion. It is one of the two sacraments¹⁰ of our Lord (the other being the Lord’s Supper or Eucharist). The New Testament says it is for those who have repented of their sins and put their faith in Jesus Christ as Lord and Savior (Ac. 2:37, 16:30-33, Gal. 3:25-27). Baptism *by immersion* vividly portrays death of the old self-centered life and starting a new life with Christ (Rom. 6:3-11). By the turn of the 1st century we hear of the alternative practice of *sprinkling* water on the head of the person three times, in the name of the Father, the Son and the Holy Spirit if baptism by immersion is not possible (*Didache* 7).

In the NT we hear of the household of a believer being baptized (Ac. 11:14, 16:14-15, 33, 1 Cor. 1:16) and households often included children – so this suggests child baptism was practised from the start. This is particularly likely as the first Christians were Jews in whose families boys 8 days (1 week) old were circumcised and brought within the covenant with God. The *Apostolic Tradition*, written in the early 3rd century (though edited later) says: ‘Baptize the little ones first. All those who can speak for themselves shall do so. As for those who cannot speak for themselves, their parents or someone from their family shall speak for them.’¹¹ In that century there were those who objected to infant baptism on the grounds that babies had not committed sin and therefore did not need baptism, or that it was better for a child to wait until it was old enough to make a serious decision to follow Christ, but by the 5th century, it seems, infant baptism was the normal practice. It has continued as such down the centuries though, from the time of the Reformation (16th C), there have been those who insisted on baptizing only believers.¹²

Today baptism ‘on demand’, i.e. when requested and therefore with little or no preparation, trivializes this sacrament. Some form of preparation is highly desirable for the person to be aware of what s/he is doing or, if an infant is being baptized, for the parents and godparents to understand. The family concerned can make an appointment to visit the priest, or the priest or a trained lay assistant can visit the home, taking a copy of the baptismal service from which to explain its various parts: the promises they will need to take, the significance of the sprinkling with water, the presenting a lighted candle, anointing with oil etc. It is important to stress baptism is only the *beginning* and the child will need to be brought up in the Christian faith within the life of the church. The child will need to learn to pray, hear and read Bible stories (preferably at first from a Children’s Bibles with pictures), attend Sunday School, Sunday services in church, and later take part in SKEP activities. It will be important to teach the child the meaning of receiving communion as early as s/he can understand it. This will prepare the child in time for full adult participation in the life of the church.

¹⁰ Sacraments are ‘outward and visible signs of inward and spiritual grace’. (Catechism)

¹¹ AT 21 in *Hippolytus: A Text for Students* by Geoffrey J. Cuming, 2nd edn (Nottingham: Grove Books, 1987).

¹² For more on baptism see SATS manuals ‘An Outline of the Faith’ ch.11, and ‘An Anglican Perspective’ on Article 27.

Confirmation

The word ‘confirmation’ tells us what this ‘sacramental rite’ (the term rightly used for it in the Catechism, cf. Article 25) means. First, the candidate *confirms* the promises made for him/her at baptism, and secondly God *confirms* or *strengthens* that person with the Holy Spirit to live the Christian life.

While the baptism with water was conducted by a presbyter (priest) assisted by a deacon in the early Western Church, the laying on of hands in the complex of initiation rites was reserved for the bishop. This soon led to a considerable delay between baptism and what later became known as confirmation for there were far more presbyters than bishops. In the Middle Ages, though confirmation was held to be one of the seven sacraments, its administration was often very irregular – and sometimes a bishop might perform it sitting on his horse! By the late Middle Ages there was some awareness it should be performed when the candidate had reached the ‘age of discretion’ (variously estimated as being from 10 to 14 years old) and could understand its meaning and that of the eucharist (so the Council of Bamberg, 1496),

At the Reformation the Church of England retained confirmation but -

- dropped the anointing as it is not found in the NT,
- introduced a Catechism, so that only after a child could recite the Apostles’ Creed, Lord’s Prayer and Ten Commandments and answer the Catechism’s questions could s/he be brought to the bishop to be confirmed,
- made confirmation a prerequisite for admission to communion, because of the need for ‘discernment’ (1 Cor. 11:27-32).¹³

In the Anglican Communion, since the 1970s, this approach has been modified. Some Anglican provinces have reintroduced anointing as a sign of the coming of the Holy Spirit (cf. Ac. 10:38). Confirmation is increasingly no longer seen as a prerequisite for receiving communion since baptism, even of infants, is seen to be complete Christian initiation. Consequently confirmation is far less emphasized. But being confirmed can be a very meaningful time of commitment to Christ and a public declaration of a person’s faith. So the BCP declares in an initial rubric¹⁴

Candidates for Confirmation are those who have been carefully instructed and prepared, and are ready to make mature commitments to Christ and his mission.

For this the **Catechism** remains important. It gives instruction about so many important matters: God the Father, Son and Holy Spirit, human nature and the need for redemption, the Ten Commandments, the creeds, the Scriptures, the Church, its ministry and sacraments, prayer and worship, and the Future Hope. Today a participative approach, perhaps using some audio-visuals to convey these central teachings of Christianity, would be of great value. There are some valuable aids for teaching confirmation candidates including:

- The junior confirmation course ‘Going Firm’ published by the Church Pastoral-Aid Society¹⁵ which uses a series of 10 colored cartoon cards. One of these is shown below in chapter 7,

¹³ For more on confirmation see SATS manuals ‘An Outline of the Faith’ ch.9, and ‘An Anglican Perspective’ on Article 25.

¹⁴ A rubric is an instruction. It was initially printed in red and now, in some re-printings of our BCP, that has been reintroduced.

¹⁵ C. 1980, reprinted later.

‘Conduct of Bible Studies’. If you are in the ECP ask your Diocesan Education and Evangelism Officer to show you the complete series which you can photocopy.

- Fr. Melvin Bautista composed for his M.Div. at St. Andrew’s Theological Seminary (2011) the manual ‘A Confirmation Course for the Episcopal Church in the Philippines’. This consists of 12 sessions of about 2 hours each involving various practical and fun activities and has teenagers and young adults very much in mind, though it can also be used with more mature adults. He is now a professor at SATS. You can email him on melvinrb_email@yahoo.com to ask when it will be available on-line. You could then use the whole course or draw from it what you think most helpful.
- You could enrich your course by using parts of the Alpha and Emmaus courses. Copies of these should be available in the ECP from your Diocesan Education and Evangelism Officer. See ch. 8 of our SATS manual ‘Evangelism & Church Planting’ for more information about them.
- John Stott’s book *Your Confirmation*¹⁶ has been reprinted time and again. Its chapters can be used for an excellent course for adults. Again consult your Diocesan E. & E. Officer.

Use Google on the internet to find other materials.

Those completing this ‘Caring for the Church’ module in their Diploma in Ministry might well be asked to assist their priest in their church’s baptism and confirmation training programs.

¹⁶ John Stott, *Your Confirmation* (London: Hodder & Stoughton, 1991).

Marriage Preparation and Support

‘Christian marriage...is a covenant between a man and a woman publicly made in the presence of God and his people.’ (ECP BCP)

The exhortation at the beginning of the BCP marriage service gives first the **biblical basis** of a Christian understanding of marriage:¹⁷

- It was established by God in creation (Gen. 1: 27-28, 2:18-24),
- Christ’s approval is shown by his presence at the wedding in Cana (Jn. 2:1-11),
- It symbolises the union between Christ and the Church (Eph. 5:21-33).

The **purposes** of this marriage are:

- to give mutual joy to the couple,
- to provide help and comfort to each other in good times and bad,
- for bringing to birth children, when it is God’s will, and nurturing them in the Christian faith.

Families are the basic building blocks of all human societies and it is important they should function well, bringing happiness to husband and wife and providing a loving and stable setting for the nurture of children. But from time to time there will be tensions in a marriage relationship. Both partners have their own will, perspective on life, tastes and temperament. If kept in check these can provide rich variety in their life together; if not, they can disrupt marriage and family life. Other common sources of tension within a marriage are job and financial difficulties, pressure from in-laws and wider families, health matters and the challenges of bringing up children.

As ‘the fear of the Lord is the beginning of wisdom’ (Prov. 9:10), and ‘the family that prays together stays together’, so **Christian commitment and worship** can richly bless family life. Here are a few valuable tips:

- A prayer, ‘Lord, deliver me from the tyranny of always having to get my own way!’
- The instruction, ‘Let each of you look not to your own interests, but to the interests of others’ (Phil. 2:4).
- The dialogue: Peter, “Lord, if my brother [or spouse!] sins against me, how often should I forgive? As many as seven times?” Jesus, “Not seven times, but, I tell you, seventy-seven times”¹⁸ (Mt. 18:21-22).
- Paul’s emphatic command, ‘Husbands, love your wives’ (Eph. 5:25), and surely we can add, ‘Wives, love your husbands’. It has been pointed out that one cannot *command feelings*, so these statements apply even if we *feel* utterly fed up with our spouse!

But not all marriages are regulated by Christian faith. One spouse may persistently insist on getting his/her own way, may be addicted to gambling, alcohol or drugs, may get in with the wrong company, may become violent, or may start a romantic affair with someone else.

¹⁷ Understandably it does not mention that the Bible prohibits marriage to near relatives - Lev. 18:6-24.

¹⁸ This is thought today a better translation of the Greek than ‘seventy times seven’ but, whichever is right, the message is the same: go on forgiving until you lose count of how many time’s you’ve done it!

In the past it was the norm for the man to go out to work, and for the woman to stay at home and look after the young children. Today women have (or are intended to have) equal opportunities in education, training and employment. Sometimes the woman is the wage earner and the husband is unemployed and becomes a ‘house husband’. He may resent this and find it an insult to his masculinity; this may lead to depression or disruptive behaviour. Quite often today husband and wife both have jobs and this may cause them to live in separate parts of the Philippines; indeed many husbands and wives live overseas as OFWs, sending back money to support their families. Such separation prevents sharing physical affection and makes each partner vulnerable to romantic affairs with others.

Breakdown of Marriage

Some spouses too have rushed into marriage too young, others have been forced into a ‘shotgun marriage’ without true love, others again find out after a while that their spouse is quite different from the person they thought they were marrying and now feel totally incompatible. Physical violence also puts great strain on a marriage. The Philippine Family Code offers two solutions: legal separation and annulment.¹⁹

- **Legal separation** is court recognition that the spouses can live in separate dwellings and have no obligation to support one another. But, ‘No legal separation may be decreed unless the Court has taken steps toward the reconciliation of the spouses and is fully satisfied, despite such efforts, that recognition is highly improbable.’ (Article 59) In legal separation the marriage bond is not severed and the spouses cannot, in that state, remarry without being guilty of bigamy.
- **Annulment** – the legal pronouncement that the marriage is null and void. If at the time of marriage there was lack of parental support for the marriage of someone under 21, if one of the parties was insane, deceived (e.g. by the non-disclosure that the other person was already married), coerced, sexually impotent, has a sexually transmitted disease, or the marriage procedure was defective in some way, the court can pronounce the marriage null and void *ab initio* (from the beginning). If a partner has departed and nothing has been heard of him/her for several years that person may be presumed dead and, after due attempts have been made to locate that person without success, the marriage may be pronounced null and void.

A CBCP²⁰ report says that, in the year 2010, 61% of petitioners for annulment were women, 90% of whom were in their 20s; of the male petitioners 70% were in their 20s and a further 25% in their 30s or 40s. The report concludes that the longer married couples stay together the less the chance there is that they will seek annulment.²¹ Another study has revealed there has been a progressive

¹⁹ For the information that follows I am much indebted to the SATS 2014 M.Div. thesis of Ramsie B. Mino, ‘A Comparative Study of Church & State Policies Standpoint and Belief on Marriage & Marital Issues; Annulment & Legal Separation.’ It is sad indeed that Ramsie suddenly died later that year through a tragic accident, aged only 26.

²⁰ Catholic Bishops’ Conference of the Philippines.

²¹ ‘22 Annulment Cases a Day Filed Last Year: CBCP’, March 24, 2011 www.abs-cbnnews.com/lifestyle/03/24/11/22-annulment-cases-day-filed-last-year-cbcp

increase in annulment cases filed from 4,250 in 2001 to 10,528 in 2012.²² It would seem then that, particularly young marrieds in this country are increasingly unhappy with their marriage. These statistics do not reveal the full extent of this unhappiness as, with the high cost of obtaining annulments, many couples cannot follow this path. They simply separate and go their own way often into another relationship out of wedlock. In the Philippines today there is, as in many other countries, an increasing trend of couples to live together unmarried even when neither partner has been married before. There may be financial reasons behind this or an unwillingness to make the full lifelong commitment of marriage. Some just want to find out what living with a particular person is like before committing to the permanence of marriage. Strictly speaking such cohabiting is a form of fornication and is therefore not encouraged by the Church.

The path of getting a **divorce** is not available in this country on the grounds that it was forbidden by Christ (Mk. 10:2-12). Divorce is the legal recognition that a marriage has irretrievably broken down. It draws a line under the failed marriage and allows the two people concerned to start again. But, in the many countries in which it is practised, the ready availability of divorce tends to encourage couples to give up too easily the effort to make their marriages work. In Britain today, for instance, some 40% of marriages end in divorce; there is a higher rate of divorce among those previously divorced.

The Role of the Church in Supporting Marriages

It is good that, in the Philippines, the State insists all couples must attend a marriage guidance seminar conducted by an experienced counsellor before they can get a marriage license. The Church itself can offer support, not only through an interview with the priest before s/he performs the marriage, but also by providing a marriage guidance course prior to marriage. For instance Holy Trinity Brompton Publications (London) has published *The Marriage Book* (2009) by Nicky and Sila Lee on which such a course could be based. The Catholic Church in the Philippines offers certain pre-marriage courses which might be accessed by others. Marriage Enrichment weekends could be invaluable, particularly if the children are being well catered for.

Practical care for married couples can also be offered through:

- Prayer and creating opportunities to worship together in a good environment
- Listening
- Pastoral care
- Monitoring workloads and stress
- Encouraging forgiveness
- Practical teaching which encourages openness, friendship, financial management, self-esteem, commitment.

Often difficulties develop in marriage and go too far because there is no real support for the couples involved. In listening to such a couple telling of their problems one has to be ready to:

- Remain neutral and not take sides
- Be aware of hidden agendas

²² 'More Pinoy Couples Seeking Annulment Despite High Cost' by Andreo Calonzo and Marc Jason Cayabyab www.gmanetwork.com/news/nation/more-pinoy-couples-seeking-annulment-despite-high-cost They note by 2012 28 cases were being filed per day.

- Be unshockable, even about abuse
- Know when to pass them on for further help and possibly counselling

The priest of a local church should of course have some involvement in this but his trained lay assistants can also play a valuable part, particularly those who are themselves married.

Two Exercises

1. LIST MAKING:

Each partner to be asked to list:

Good and bad things about their partner

What they need to receive / give

The expected role of each

These can be used as a basis for discussion and listening to each other.

2. DYNAMICS DIAGRAM Write in the spaces below:

a. WHO I AM

b. THINGS I CAN CHANGE

c. THINGS BEYOND MY CONTROL

d. WHO I WOULD LIKE TO

BE IN THIS RELATIONSHIP

This kind of diagram can assist couples with reflecting on who they are and who their partner is, so enabling the points of tension to be examined and managed. It also assists with the acceptance of who each is, recognising that some things cannot be changed.

It is helpful to do this in the light of 1 Corinthians 13:4-7.

RDPAT

In Conclusion, some important advice!

- *There is no substitute for giving 100% effort to making your marriage work.*
- *Honor and respect your spouse.*
- *Set a positive example – you cannot change the other person against his or her will, but you can change yourself!*
- *Listen to your spouse.*
- *Pray together.*²³

²³ Points from the final section of Ramsie Mino's M.Div. thesis.

Sickness and Healing

Health

Health has been defined as, 'A state of complete physical, mental and social well-being and not merely the absence of disease and infirmity.' (World Health Organization)

It involves not just our bodies but also our relationships with other people and the environment and, we must add, with God, for he gives a depth and dimension to life without which it is a pallid and meaningless existence (Ps. 16:11, Jn. 10:10). In Jn. 14:27 Jesus bequeaths to his disciples his 'peace'. This is not just an absence of conflict, it is based on the Hebrew *shalom*, meaning 'blessing', 'wholeness'.

Sickness

Sickness is malfunction of the body or mind. It is any state less than wholeness (*shalom*). It has been variously been seen as caused by **sin** and **disobedience to God** (so Lev. 26:14-16, Deut. 28:15, 21-22, 27-28, Jn. 9:2), the presence of an **evil spirit** (Mk. 9:17-27), or to **natural causes** which is the general approach of medical science today. The medics are prepared to allow that some disease is 'psychosomatic' (Gk. *psuchē* 'mind' + *sōma* 'body'), i.e. a wrong attitude of the mind causing sickness in the body, but then a therapist or counsellor is needed not medical treatment.

Mental Illness

Mental illness is not only sickness but a social problem. It is isolating because it carries with it a stigma, often prompted by fear. In many countries the mentally ill used to be locked up in 'lunatic asylums'. Many can be cared for within our families and communities. There are various drug therapies.

Increase in the incidence of mental illness today may be due to:

- Population increase
- Ageing
- Physical and mental abuse
- Breakdown of family life
- Loneliness
- Personal and social stress

Types of Mental Illness

Neuroses

These usually affect only part of the personality. We all build up defence mechanisms but for a neurotic person these mechanisms are magnified, used as an instinctive pattern and take the form of abnormal behaviour.

- The person's failings and shortcomings may be blamed on others and personal responsibility not be taken. In its most extreme form this can lead to hallucination and paranoid schizophrenia.
- Or the person's faults or painful memories may be denied, in its extreme form building an alternative, fantasy picture to cushion reality.
- Or they may be nursed within leading to depression and perhaps immense anger.
- The person may regress into a childhood state where reason is refused and temper tantrums emerge.
- Or there may be displacement: a reaction which is inappropriately expressed as a result of treatment by another, or a delayed reaction will emerge at an inappropriate time at a later date.
- Or the neurosis could take the form of obsession, often beginning with a phobia or anxiety which could develop into Obsessive Compulsive Disorder (OCD).

Neurotics will either exhibit behaviour which draws them towards people (dependency and manipulation), or against people (aggression and domination), or away from people (withdrawal and detachment).

Neuroses must be met with sympathetic challenge, unshockability and acceptance.

Psychoses

These are a more severe form of mental disorder where the patient becomes detached from the immediate environment. There are functional psychoses:

- Schizophrenia (from the Gk meaning 'divided mind'): a retreat into a private world which results in inappropriate reactions and an inability to relate to people and the world around. Hearing voices (real or imaginary) are a frequent symptom, as may be delusions, overstated gestures or complete withdrawal from any communication at all. There are different types, e.g. catatonic (depression and stupor), paranoid (sense that others are all against the patient), hebephrenia (silliness).
- Bi-polar disorder: extremes of elation (manic) and depression.
- Involutional melancholia: deep depression and despair.

Then there are organic psychoses:

- epilepsy: often begun in childhood or induced as a result of physical trauma.

Psychotics need reliable friends and companions, self-acceptance, and no religious pressure. They need quiet and reliable reassurance.

Are you aware of people with neuroses and psychoses? Share your experiences with other members of your group, and discuss how best to help such people. Bear in mind the two paragraphs that follow now.

Treatment

- Psychotherapy: the science of treating mental illness through changing ideas and emotions to bring equilibrium.
- Psych-analysis: a process of directed talking which allows for the release of painful memories through free association and transference.

- Cognitive Behaviour Therapy: taught patterns of behaviour in response to unhelpful stimuli so that new and helpful responses emerge.
- Group therapies, drugs and electro-convulsive therapy (ECT) may also be used.

The Christian Response

This is an area which needs immense care:

- We work with the health care professionals.
- Medication may be necessary alongside other treatment. Never say, “Stop taking the pills”.
- Our role is not to diagnose but support and care.
- Emotional stress and heightened excitement/encouragement can be damaging.
- Stigma and guilt often associated with mental illness will mean long-term care and regard is needed.
- Be careful before assuming (spirit) possession – the symptoms are similar. If in doubt always seek advice.
- Always keep prayer with the patient short and specific.
- Watch for gradual healing.
- Be alert for signs of needing to repent of real or imaginary sin and, if necessary arrange for a formal confession/absolution.
- Be prepared prayerfully for short listening sessions.

RDPAT (adapted)

Whilst this advice is very sensible, in some cases of schizophrenia when the person speaks in a different voices and exhibits great strength and other superhuman powers, and does not respond to medical treatment or therapies mentioned above, spirit-possession may indeed be indicated and deliverance ministry (exorcism) should be sought from someone with experience. ADF

Dementia

A collection of symptoms due to a failing brain in old age.

Forgetfulness is not always a sign of dementia though it often increases as we get older.

Key Symptoms

- Memory loss
- Problem retaining new information and skills
- Difficulty with complex tasks
- Impaired reasoning abilities
- Language deficits
- Behaviour changes – withdrawn/mood swings
- Impaired visual/spatial awareness

Clues

- Gradual changes but not noticed by those in regular contact who will make allowances/compensate without awareness
- Hobbies dropped

- Sleep more
- Lack initiative with activities
- Lost when away from familiar environment
- Exaggeration of behavioural changes

Types

- Alzheimers Disease – loss of brain tissue
 - slow and progressive
 - loss of skilled movements and memory/language
 - problem with sequencing tasks
 - depression and anxiety – unwilling to accept help
 - early diagnosis can help prepare – build up trust
- Vascular Dementia/Multi-infarct Dementia – diabetes/high blood pressure
 - people who have cardio-vascular disease and HBP, strokes, high cholesterol
 - patchy changes in cognition
 - gradually progressive
 - personality preserved
 - fluctuating ability and confusion especially in the evening
- Lewy Body Dementia – cell damage (Parkinson’s Disease)
 - progressive
 - slowness/muscle stiffness/quiet voice
 - prone to falls
 - variable behaviour/hallucinations
 - very sensitive to certain drugs
- Frontal Lobe Dementia – memory normal but behaviour abnormal
 - altered social behaviour/loss of personal awareness
 - reduced reasoning and problem solving
 - memory loss more marked
 - personality change/inappropriate behaviour
- Pseudo Dementia, e.g. the pseudo-dynamic elements of depression
 - memory loss – will be aware of it
 - apathetic behaviour/indifference
 - loss of social and domestic skills
 - cannot remember answers
 - depressive symptoms – loss of appetite/sleep
 - feel guilt/burdened
 - tractable via drugs/counselling

Potential Problems

- Loneliness and isolation
- Loss of trust
- Medicines in a muddle
- Vulnerable to abuse and neglect

- Sensory Losses
- Acute confusion

Help

Recognise the problem (and help families to do so)

Create a support network – doctor/health workers/other visitors

Play to the person's strengths

`Use it or lose it` - mental stimulation

Foster sense of identity/respect for privacy and dignity

Listening

Empowering participation

RDPAT

What sorts of dementia do we humans seem to be most prone to? How best can others help?

The Medical Profession

The Medical Profession in the Philippines provides human resources for health. Physicians, nurses, dentists etc have a lengthy professional training. Sometimes medical training is offered now to traditional health workers, herbalists and hilots (massage etc) who wish to receive it.

- In the doctor-patient relationship there is asymmetry of information: the patient lacks medical knowledge so cannot argue with the doctor over treatment. If s/he will not accept what is recommended the relationship is severed.
- There is no guarantee of the success of medical treatment because even the doctors cannot be absolutely sure of the illness – and cannot replace the body!

How are doctors paid? Normally by a fee for each service given.

There is a fixed salary for those working in Government hospitals.

A few are financed by a private health service – notably Philhealth.

Previously a sick person would go to a family doctor (General Practitioner) who worked from the signs and symptoms of the ailment; there were no laboratory examinations.

Now there is medical specialization and sub-specialization (which can disregard the rest of the body). There is much dependence on laboratory tests/examinations to get an accurate diagnosis. But *still much is unknown*, e.g. the causes of cancer; so people seek other means of healing.

Modern medicine uses health science, research and medical intervention. The aim is to diagnose and treat illnesses through medication and surgery.

It cannot explain the effect of compassion – ‘face to face healing’.

Joys and Sorrows? Working in a Government hospital is tough! There is huge joy as people get better. It is very sad when lack of finances prevents treatment.

(Dra. **Jonalyn Mendez**, at SATS, 2009)

Hospital Visiting

Visiting a sick person is a simple thing; you may not think there is anything you need to know. It seems simple, someone you know is sick and you, as a good friend or family member, should surely make the visit. Some helpful hints are suggested:

1. *Don't assume you will be allowed to visit.* If you arrive at the hospital and find out that a sign on the patient's door says, "NO VISITORS ALLOWED", never even think that you are an exception. Respect the restriction.
2. *Limit your visit.* 20 minutes may not seem very long, but plan for your visit to end promptly at the 20 minute mark unless the patient invites you to stay longer. Being sick can be exhausting and staying awake to entertain visitors can be draining. If the person is up and moving and wants to play a game of chess, that's great, but never assume that you should stay for a long period of time.
3. *Never wake a sleeping patient.* The patient's job is to rest and get well as quickly as possible. The nurse and other staff may need to wake a sleeping patient for medication purposes, but there is never a need for a visitor to do so.
4. *Avoid topics of conversation that are upsetting or distressing.* For example, a patient who is injured badly in a car accident may not be told immediately that a passenger was gravely injured.
5. *Don't be noisy.* Sick people need quietness so speak to them just loud enough for them to hear without straining, and don't hold loud conversations with others in the room.
6. *Don't be nosy.* Don't put a friend in a position of having to tell you that they have been experiencing an embarrassing problem. When the sick person is ready to talk about that particular issue, they will do so, but until that time be sure to respect their need of privacy.
7. *Don't visit if you are sick yourself having flu or colds.* You might be spreading your illness to other people.
8. *Don't forget to offer to pray with the patient before you leave.*

These points I have learned in the course of my work.

Fr. Daniel Cariño,
Chaplain, St. Luke's Medical Center,
Global City.

Praying for Healing: Some Guidelines

1. Always offer healing prayer in the context of prayer (i.e. during a session of more general prayer).
2. Always *offer* prayer, do not impose it – respect the person being prayed for.
3. Pray in an appropriate place where possible (e.g. draw the person to a private place, or to one side).
4. Use appropriate words and actions, depending on the situation.
5. Do not demand a response from the person but, if possible, wait for the Spirit to reveal his response.
6. Respect confidentiality – if there is a story to tell, that story belongs to the person concerned and they have the right to tell it, or not.

7. Always seek permission before telling of answered prayer.
8. Never offer the ministry of deliverance – if you suspect it might be needed, always seek the advice of a qualified person and never attempt it on your own.
9. Beware assuming someone is possessed – some mental illnesses have the same symptoms.

RDPAT (adapted)

Re-examine the last three sections. What do you find most helpful in them?

Healing Ministry

Very much has been written in recent years on this important subject. As a start it might be easiest to turn to the SATS resource ‘The Ministry of Healing: An Introductory Manual’ (available by visiting SATS website www.sats.ph and clicking on ‘Resources’). Whilst it deals with a number of related matters its most important chapters for learning how to practice the ministry are: ch.4 ‘A Biblical and Practical Approach to the Healing Ministry Today’, and ch.5 ‘Developing the Healing Ministry in the Parish’. A bibliography mentions a number of valuable books of which perhaps the most important are:

Francis MacNutt, *Healing*, new edn (London: Hodder & Stoughton, 2001)

Morris Maddocks, *The Christian Healing Ministry*, 3rd edn (London: SPCK, 1995)

A Time to Heal Report for the House of Bishops of General Synod of the Church of England (London: Church House Publishing, 2000).

The chapters of the manual could be used to provide an introductory course on the healing ministry for a local church. Questions for group discussion are provided at the end of each chapter. At the back is ‘A Service of Prayer for Healing’. This is a non-eucharistic service originating from Burrswood Healing Centre in Kent, SE England. If you want a eucharistic service, healing ministry could be introduced into your normal Sunday service, say once a month/quarter, or other special services are being used for instance in SATS chapel monthly. You could request a copy. This introductory manual ends with a leaflet that could be duplicated to publicise the beginning of your church’s healing ministry – or can you translate it into Tagalog or your local language?!

Stress

Stress – some definitions: ‘the human reaction to change’, ‘distress caused by physical or mental strain’.

It can be caused by the environment, family and other relationships, work, financial problems etc.

We find it particularly in modern society due to:

- Employment / redundancy
- Break up of family life
- Working away from home in a strange community
- Violence and crime
- Technology
- Invasive advertising
- Low self-esteem

- Loss of moral or ethical absolutes

Not all stress is bad – how do we know what is stressful for us?

Bad

- >destroys peace of mind
- >induces insomnia/panic attacks
- >is liable to lead to diet/health problems
- >leads to relational breakdown

Good

- >produces creativity
- >promotes job satisfaction
- >leads to healthy attitudes in life
- >aids well-being / good relationships

Recognizing Stress

- Behavioural: Feeling down, on edge, irritable, cry easily, want to escape, difficult to concentrate, difficult to make decisions, forget things, put things off, fidgeting, sleeping badly, nightmares, fainting spells, giddiness, trembling, sweat easily, can't get breath, difficulty in swallowing, dry mouth, lump in the throat, nail biting, grinding teeth, loss of appetite, excessive eating, need to urinate, stuttering, nervous laughter, easily startled by small noises, impulsive behaviour, no energy, need to be noticed, easily tired, lack of drive.
- Mental: Anxiety, depression, feel helpless, feel a failure, want to give up, nervous breakdown, phobias, panic attacks, hysteria, alcoholism, smoking more, addictions, hypochondria.
- Psychosomatic: Some forms of asthma, hay fever, allergies, eczema, rashes, migraine, headaches, tinnitus, backache, neck or shoulder pain, spastic colon, irritable colon, constipation, LBM, impotence, frigidity, indigestion, heartburn.
- Physical: High blood pressure, angina, peptic ulcer, heart disease, lowered immunity, infections, arthritis, cancer, chronic pain, hormone problems, diabetes.
- Spiritual: Dryness, depression.

Coping with Stress

- Know Yourself

We manage stress according to personality type:

- *fast = impatient, multi-tasking, decisive, likes to achieve*
- *slow = methodical, eye to detail, one thing at a time, indecisive*

One person's joy is another's nightmare – the problem may not be the situation but our attitude to it, our perception and circumstances.

For the Christian *guilt* at not doing enough can be a significant factor.

- Managing Time

IMPORTANT

U Delegate Do
R
G

E		
N		
T	Don't do	Plan

- General Tips

1. Be prepared to know and keep boundaries (saying `no` is acceptable)
2. Make adequate space for prayer times, rest, leisure activities, preparation, family, etc
3. Discontinue low priority activities
4. Delegate and collaborate with others
5. Develop special strategies for coping with busy periods

RDPAT (adapted)

Review this whole topic on stress. What is most relevant to your life, to the life of others in your church? Fill in for your life the chart above under Time Management. Try to put it into practice!

Handling Critical Incidents in Life

Why has God allowed them?... Turning the negatives into positives in pastoral care

Incidents happen to us all the time – some are so minor that we hardly notice them, others are life-changing. For the Christian and the Christian in ministry, the question is how we allow those incidents to change us – is to be for the good or not?

The Bible is an essential ingredient in the process of being able to learn from experience because it places our experiences within the wider framework of the Christian story and reminds us that we live by the means of God`s grace.

What Do We Mean by a `Critical Incident`?

We can identify appropriate incidents by applying the following criteria:

- An event or series which lies outside our usual experiences
- One that produces an emotional reaction (it does not have to be a crisis)
- It suggests there is more than is at first apparent
- It raises questions

Biblical examples might be Moses` call (Ex. 3), Jonah`s response to his call to Nineveh`s repentance (Jon. 3-4), the disciples` failed healing (Mt. 17), the Transfiguration (Mt. 17), breakfast on the shore (Jn. 21). There are many, many others from which to choose.

There is the danger of becoming too introspective and negative so it is important to balance positive and negative experiences.

It helps in the process of reflection if we can record, or ask those with whom we are working, to recall details, reactions and feelings honestly.

Learning from the Incident

1. Recall/record in a journal when and where things happened
2. Who was involved
3. What happened
4. What you were thinking, feeling, doing
5. What others were thinking, feeling, doing
6. List the questions which come to mind
7. Select some of the questions and explore them more deeply with prayer and your own biblical study
8. What does it tell you about yourself, your strengths and weaknesses
9. Identify alternative ways of acting and thinking, new learning

Take a Particular Critical Incident

1. Context: what was the background to the event?

2. Description: what happened and how you felt

3. Analysis:
 - a. Personal: Why do you think you felt as you did, and others as they did?

 - b. Social: What other social and structural factors were involved? (wider concerns and issues)

 - c. Theological: What issues were at stake? Which Bible passages and teachings helps you to make sense of what happened?

4. Evaluation: assess how you handled the event; what you learned from it; how you might handle future situations, should they arise.

RDPAT

Do this exercise individually and then share your stories with the rest of your group. If you are just reading this manual on your own, do this exercise and reflect on it; perhaps you can talk to someone you trust about it.

Ministering in Situations of Poverty

The Biblical Teaching

In both the Old and the New Testaments the need to care for the poor is stressed. The provisions of the Torah repeatedly protect them:

- Money lent to them must be interest-free (Ex. 22:25).
- Fields, vineyards and olive orchards are to be left fallow in the seventh year for the land to rest and to provide food for the poor and even the wild animals (Ex. 23:11).
- Fields must not be harvested to the very edge nor vineyards stripped bare; what is left is for the poor and the resident foreigners who had few rights (Lev. 19:9-10, 23:22).
- Payment of the wages of the poor must not be delayed beyond sunset because their livelihood depends on them (Deut. 24:14-15).

And so on. The prophets, in delivering God's word, fiercely denounced injustice (e.g. 1 Ki. 21, Is. 5:8-10, Am. 8:4-8). The Messiah they prophesied would rule justly and bring in an era of peace and wellbeing for all (e.g. Is. 9:6-7, cf. Ps. 72:1-4).

In the New Testament, while Jesus recognizes that, for one reason or another, there would always be poor people around (Mt. 26:11), the manifesto he presents at the beginning of his mission (Lk. 4:18-19, quoting Is. 61:1-2, LXX) places ministry to the poor and oppressed in the forefront. Subsequently he healed sick poor people, fed the hungry and in his teaching used parables which enabled even simple people to hear profound truths. No wonder he attracted large crowds of them! He urged the rich, young ruler to sell all his possessions and give to the poor and to come and follow him (Lk. 18:18-25). In his parable of the Sheep and the Goats he said that those who show mercy to the poor, sick and needy are in effect ministering to him personally (Mt. 25:35-40). So, as *we* minister to the poor, we follow in the footsteps of our Master. The apostle John says, 'If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?' (1 Jn. 3:17)

What is Poverty Today?

Poverty is living in the margins: social, economic, political. (Fr. Tabo-oy)

Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty is losing a child to illness brought about by unclean water. Poverty is powerlessness, lack of representation and freedom.²⁴

²⁴ <http://siteresources.worldbank.org/SOCIALPROTECTION/Resources/SP-Discussion-papers/Social-Risk...> This quotation and the information that follows it have been supplied by Fr. Sallidao.

The World Bank estimates that 55.6% of the world's population lives on less than 2 \$US a day.²⁵ A study by the Asian Development Bank reveals 17.71% of Filipinos (nearly 23.1 million) live on below \$1.25 a day (c. P50).²⁶

Poverty and Spirituality

Poverty does not necessarily turn people from God. Fr. Cabije tells of a poor family he stayed with for a while who lived under a bridge in Manila, with garbage all around and dark brown sticky water just a few meters below where they slept. Yet this family never skipped Bible Study or Sunday Services in their parish church. They prayed together before and after meals, and after work – collecting garbage at ‘smoky mountain’! He says further, ‘The children were so rich in respect and the Christian values.’ One evening the family was about to share a special treat, a can of 555 sardines, when a lay leader from the local church dropped by and told them Mt Pinatubo had erupted leaving thousands of people hungry and homeless, and he asked if they could spare anything to help. Tatay stood up and handed him the can of sardines!

In the Early Church it was the poor who were seen to be spiritually great. Hermas, for instance, in his prophetic book *The Shepherd* puts forward an allegory of the elm and the vine to indicate that the rich in the Church are to maintain the poor materially, whilst the poor are to use their spiritual resources in prayer to bless the rich.²⁷ Other writings make the same point. Later, monks and nuns voluntarily chose a life of poverty, seeing material things as a barrier to their coming close to God (cf. Mt. 6:24, Mk. 10:23). Others in contrast have seen material resources as valuable means of promoting the cause of Christ. Of key importance is surely the *attitude* of Christians to their property: do they hug it to themselves, or do they regard themselves as stewards administering it for God?

Resisting Imposed Poverty

Our Prime Bishop rightly protests against the view that *poverty is God's will for people*:

Poverty is never a situation that calls for rejoicing and celebration. Instead it is construed as a curse on those it holds captive. Its embodiment is nothing but hunger, misery, hopelessness and powerlessness. In a theological sense, it is a scandal to the Divine Purpose of abundant life for all, given the fact that the entire creation is all about abundance. In the mind of God, no-one should be deprived and marginalized from sharing and enjoying the abundance of creation. And so the reality of poverty in the world is construed a scandal to the Divine Purpose and a historical failure vis a vis said Divine Purpose... Thus ministering in situations of poverty must address this theological issue by being able to recalibrate poor people's mindset showing poverty is foreign in God's mind. God is angry about it. Poverty in the world is brought about by historical factors that are inspired by human greed.

Liberation Theology (a Christian response to poverty in Latin America) declares Christians should have a ‘preferential option for the poor’, and that the poor should be made aware of the causes of their poverty and encouraged to take up non-violent protests to demand fairer pay and conditions. Sometimes taking the part of the poor against their oppressors leads to bad stigma and even death. Helder Camara, Archbishop of Olinda and Recife in Brazil, famously declared, “When I give food

²⁵ The Millennium Goals, World Bank Development Indicators, 203, 5, available at www.worldbank.org

²⁶ Technical Assistance Consultation Report, Asian Development Bank, page 5, available at <http://www.adb.org/sites/default/files/project-document/76073/44152-012-reg-tacr-18.pdf>

²⁷ *Similitude 2*.

to the poor, they call me a saint; when I ask why they are poor, they call me a communist!” Christian leaders in the Philippines who have championed the cause of the poor have suffered and even died, perhaps most notably IFI Bishop Alberto Ramento, stabbed to death at his home in October 2006, though whether this was a political killing is debated. Other effective work for the poor can be much more ‘low key’. Fr. Gepayo tells of an Urban Poor Association in a community in Manila where he ministered which, through his church contacts, was put in touch with a ‘probono’ or gratis lawyer who was able to give the UPA members legal advice about their rights. They were very pleased.

Practical Steps to Help the Poor

There are poor people in almost every community. Fr. Cariño sets down some practical points that any church can adopt to help them:

1. Provide for medical care or look for sponsors who can commit themselves to it.
2. The church’s women’s organization (ECW) can make quilts, blankets or anything that can be donated to services that will give them away.
3. Provide clothing, new or second hand, collected from your church members.
4. Donate money to trustworthy organizations that have programs specifically for the poor.
5. Take time to listen to those in need.
6. Start looking today for ways you can show the love of Christ to those in need.

And he concludes, ‘Care for the poor is not a burden; it is a gateway to vibrant Christian faith and robust congregational life.’

Fr. Cabije sets down a set of steps for ministry to poor communities:

1. Understand this is a special calling; not everyone is called to such a ministry.
2. Realize you will be quite inadequate without the power of the Holy Spirit, and will need complete dependence on God.
3. Don’t work alone, look for a partner in this work. If there are already other ministries in that area serving the homeless, don’t start another, partner with them and work as a team.
4. Find out the causes of poverty in that community.
5. Soon you will be teaching other churches how to find solutions to similar problems.
6. Build a team who can serve and work with you – praying, researching and brainstorming together.
7. Be always available to the poor you are trying to help, do not try a long distance ministry to them.

Others have stressed the importance of being closely involved with the community you wish to help so that you can fully understand their needs. The Prime Bishop points to the supreme example of Jesus who said, ‘I am the good shepherd. I know my own and my own know me’ (Jn. 10:14), and again, ‘My sheep hear my voice. I know them, and they follow me.’ (10:27). And he comments, ‘It is easier for pastors to lead their people to green pastures and still waters if they have gained their confidence because they are able to assure them that they do care and are one with them in their situation.’ He says further that ministry in this situation is so that the poor ‘are empowered to make decisions and seek alternatives to help themselves’.

An Initiative to Help Poor Children

Fr. Sallidao tells of a special ministry among *poor children* in Manila with which he is involved:

Jigsaw Kids Ministry Philippines...started with a small group of people from three urban communities of Quezon City and a British couple²⁸. Together with the local mothers, they saw a need for safe places for children to be able to come and play, be significant and experience the love and the word of God. This group of men and women come from the community themselves and has first-hand knowledge of their real situation...Places were rented and cleared and with a small number of toys, children's play club finally started.

As the ministry grew bigger, the group felt the need for an identity that encapsulated the principles upon which the work was founded. They realized that they could make a difference even in a small way, thus the name Jigsaw was conceptualized as the group saw themselves as a part of the wide spectrum of people and organizations in the country all over the world, sharing with both government and non-government organizations to strive for social transformation. It was therefore necessary that the organization be structured into a systematic helping process and to keep up with new situations in order to come up with relevant and holistic programs and activities that are truly child centered. The group likened the ministry to the mustard seed that is seen with a small beginning to its ultimate growth in the Kingdom of God...

Jigsaw Kids Ministry now runs daily Kids club and Play club activities, ministry to children exposed to street life, Special Education Needs, Literacy class, School sponsorship, and emergency response.

Self-Sustainability

Jigsaw, which regularly ministers to around 1,000 children, benefits from a lot of local initiatives. Overseas funding was essential to set its programs up and undergird it for a while, but its funding is *still* coming from overseas. It would surely be healthier in the long run if it could work towards self-sustainability in the Philippines. Since the end of financial support from ECUSA in 2007 the ECP has engaged in numerous income generating projects to sustain itself. Many of these are local, some are church-wide like E-Care (Episcopal Care) through which agricultural produce and hand-made goods from the rural areas are sold in Manila and elsewhere. A very fine approach is the ABCD (Asset Based Community Development) program in which each local church/area wishing to develop must first make a survey of all the assets it already has: land, buildings, human resources, training and experience and then, in the light of this, work out its best strategy for progress. Grants, loans and skills from foreign personnel may be sought but essentially ABCD prescribes a self-help approach which makes for long-term sustainability.

Changing the Human Heart

Community development, important as it is, must go hand-in-hand with spiritual development. Communism aims to sweep away a corrupt unequal society and replace it with one in which everyone has an equal chance. 'From each according to his ability to each according to his need' is a noble slogan. But Communism is atheistic, denying the existence of God and dismissing his revelation in the Bible. An important insight lost is that there is a defect in human nature, a bias towards sin (the results of which are everywhere evident) which needs a *spiritual* cure. So one

²⁸ Tim and Kate Lee who came to Manila in 2003 as CMS (UK) mission partners.

repressive regime is simply replaced by another. We have seen this in Russia, China, Cambodia and elsewhere.

In poor areas of the Philippines, alongside poverty there is so often violence, intimidation, theft and the squandering of meager resources on gambling, alcohol and drugs.

In 18th-century England John Wesley was very concerned to improve the lot of the poor. Many did not come to church so he preached in the open air to crowds of miners and others, telling the good news of God's love for us shown in sending Jesus to die for our sins. People were deeply touched, their repentance often shown in tears and sometimes loud cries of remorse and other physical manifestations. Their lives were changed (2 Cor. 5:17). Wesley placed these new converts in small groups ('classes') which met weekly to encourage one another, read the Bible and pray. They paid a small weekly subscription and they were taught to work hard and save what money they could to better themselves. Wesley founded schools, dispensaries to give medical treatment and a credit union; he campaigned for better work conditions in the mines and elsewhere, and collected money, food and clothing for the needy. The growth of Methodism went hand in hand with the development of the British Trade Union movement, so much so that the local unit of a union was called the 'chapel' because it met so often in Methodist chapels! Of course Methodism was not the only influence on the union movement but its importance should not be underestimated.²⁹ There is much we can learn from its combination of spiritual and social action for our own ministry to the poor.

A Personal Triumph over Poverty

Lately, I watched a segment on television about a family who suffered so much in almost all aspects of life.³⁰ There are three children in this family, two girls and a boy. The mother helped the family survive by selling rice cakes. The father is a contractual worker who is always away doing different chores in different parts of the country until one day he abandoned the family for another woman.

The boy, Totoy, who is the youngest was afflicted with a strange disease when he was eight years old that left him almost crippled. As a result he walks with one foot on tiptoe. He endured this malady from then on. The family is suffering. They are poor, abandoned with a boy half crippled. But this did not stop Totoy going to school and he always finished on top of his class. He was so determined and focused to finish his education in order to help his family come out from the quagmire of poverty. Despite his young age, his condition and being youngest, he became the 'man of the house'. Because of his dogged resolve and his bright mind he finished top of his class in college and was immediately hired by the computer school he graduated from. He is now the consultant of big business firm in Makati.

When asked by the TV anchor his advice to those who are suffering because of poverty, his message was: "Poverty is not a hindrance to achieving one's ambition. Focus, determination, faith in God, and loving support of the family are the needed foundations to attain success despite being poor."

The family despite being abandoned by the father held on together – showing unconditional love and support for each other. They were poor of material things but rich in love for each other. One

²⁹ A very informative article is 'Methodism and the English Labour Movement 1800-1906' by Nigel Scotland in *Anvil* 14.1 (1997), 36-48.

³⁰ A story submitted by Fr. Tabo-oy from the program *Magpakailanman*, June 13, 2015 (episode hosted by Mel Tiangco of GMA Station).

of the Filipino values is the 'close family ties'. This value could be highlighted when we do our listening-teaching-helping ministry to our poor brothers and sisters in their coping up with poverty.

What points in this chapter do you find particularly relevant to your community? Are there additional points you would like to make? Is there any new ministry you or your church might undertake for the needy? Ask the Holy Spirit to guide you and give you a heart for the poor.

Listening and Pastoral Counseling

Listening

When did you last spend time *really listening* to someone who wanted to talk about a problem? To listen we need to set aside time and shake free of our own concerns. Listening is not the same as hearing. We can hear something while only half attending. Listening requires our *whole* attention. It is hard work! We need to pray that God will help us concentrate and really understand what the person is saying. We must not interrupt even if we disagree, and we must try not to register shock or hasty judgement. Afterwards we must keep what has been told us absolutely confidential, sharing nothing with anyone else without the person's permission. And we must hold back from offering a 'quick fix' for the problem from our own limited knowledge and experience.³¹

Listening to a person's *words* tells us about the person and the problem. They may reveal inner conflict or low self-esteem. The *tone* of the person's voice will show whether the person is depressed, anxious, or more-or-less coping with the situation. The person's *emotions* (tears etc) and *body language* (restless movements perhaps) reveal more. After listening for as long as required it is good for us to reflect back some of the person's words and phrases and ask how s/he feels about these points. When people are listened to in this way they feel relieved, valued, and experience some healing.

Here is a good exercise for any two people to practice. Person A should invite person B to share a concern currently troubling him/her and allow 5 minutes for this without interruption. Afterwards person A asks 3 questions – waiting for answers of course!

- What do you feel is the most important thing you've shared with me?
- Is there any action you would now like to take about this matter?
- How do you feel having shared this concern with me?

Then the process is repeated with person B as the listener.³²

Try this exercise in pairs in your group. Many have found it beneficial. Clergy and lay people can, with practice and/or training, become effective listeners to the great benefit of others in their churches. Are you willing to be one?

³¹ The ideas here came from a term paper on 'The Ministry of Listening' prepared by Restie Ong for the SATS course 'Cure of Souls' in early 2015.

³² The observations in paragraph two and this exercise are taken from the section 'Able to Listen?' in the book *In Search of Wholeness* by Russ Parker et al (Nottingham: St. John's Extension Studies, 2000).

INTRODUCTION TO PASTORAL CARE AND COUNSELING

A study of Christian pastoral care and counseling with special consideration of its fundamental theories, concepts, and principles.

I. PASTORAL COUNSELING IN PASTORAL CONTEXT

- A pastor, it can't be avoided – **Referrals**
- Counseling is a journey from the external world to the internal world
- Journey not for others – co-Pilgrims
- External world – of person – vulnerable
- Ministry of the Woundedness
- Internal world feeling thought and experiences, behavior and action

A. What is Specifically “Pastoral”?

To minister: from Latin **ministrare**

- driving out demons – psychologically ill
 - opportunity – people go to the priest first
1. Pastoral Care – Ministry to peoples' needs to become better children of God.
 2. Pastoral Counseling – part of pastoral care – assistance of people in their Distress/Psycho-emotional problems in relating with Self, Others, & God.
 3. Pastoral Psychotherapy – in depth assistance to people in dealing with dinner conflicts
 - long term conflicts – for character and personality change
 4. Spiritual Dimension – not on functionality but on the movement of the Spirit.

B. What Counseling Is

- a. Counseling involves two individuals – one seeking help and the other, a professionally trained person who can help the first.
- b. There will be a relationship of mutual respect between two individuals. The counselor should be friendly and cooperative and the counselee should have trust and confidence in the counselor.
- c. The aim of the counseling is to help the client to form a decision, make choices and find a direction. It helps the counselee acquire independence and develop a sense of responsibility. It helps him explore and fully utilize his potentialities and actualize himself.
- d. It is more than advice-giving. The process takes place through the thinking that a person with a problem does for himself rather than through solutions suggested by the counselors.
- e. It involves something more than the solution to an immediate problem. Its function is to produce changes in the individual that will enable him to extricate himself from his immediate difficulties.
- f. It concerns itself with attitudes as well as action.
- g. Emotional rather than purely intellectual attitudes are the raw material of the counseling process. Information and intellectual understanding have their place in the counseling process. But it is the emotionalized feelings that are most important.

C. What Counseling is Not

1. Counseling is not giving information, though information may be given.
2. Counseling is not giving advice, making suggestions and recommendations.
3. Counseling is not influencing the client's values, attitudes, beliefs, interests, decisions, etc., with or without any threat or admonition.

D. Counseling and Psychotherapy

Counseling and Psychotherapy are different. Although the psychotherapist uses Counseling as one of the techniques of treatment, psychotherapy is concerned mostly with individuals whose behaviors are neurotic. It deals with repressed individuals but counseling is concerned mostly with normal anxieties. The psychotherapist uses play therapy, psychodrama, socio-drama, etc. as techniques; in counseling, such techniques are used as can be employed in an educational institution, industrial establishment etc. Psychotherapy is deeper in scope whereas counseling is broader in scope. A counselor cannot be a psychotherapist, a psychotherapist can be a counselor, being better and specially qualified.

E. What makes Counseling "Pastoral"?

- Pastoral counseling offered by an ordained (or authorized lay) minister. Here the emphasis is on the ecclesiastical authority status of the counselor. The counseling is pastoral because the pastor has been designed as such by some religious body.
- Pastoral counseling is counseling offered within the community of faith. Pastoral counseling belongs within the Church, and indeed is of the essence of the communal life of the church.
- What makes counseling pastoral is the frame of reference of the pastor. In this case God is on the agenda of the counselor who assumes that it is also on the client's; this will undoubtedly have an effect on the course of the pastoral conversation.
- What makes a conversation pastoral is in its content – this pastoral conversation has as its content the communication of the forgiveness of sins in Jesus Christ.

II. THE PASTOR/COUNSELOR

- The most effective part of counseling is the counselor.
- The goal of an effective counselor is to listen, to help the counselee.

Identify the goals of counseling which Jesus demonstrated in the following Scriptures passages.

Luke 5:31-32: _____
Mark 5:1-10: _____
Luke 7:11-13: _____
Mt. 20: 29-34: _____

Jn. 11:33-37: _____
Jn. 8:1-11: _____
Jn. 11: 1-27: _____

Attitudes of a Counselor

An attitude is defined as a mental position, a feeling or an emotion toward a fact or state. Attitudes are extremely important in counseling:

- A desire to be helpful.
- Faith in people
- The capacity for honest thinking
- Sensitivity: in empathy the counselor understands how the other person feels (Phil. 2:5-8).
in sympathy the counselor experiences the counselee's feeling.
- A readiness to learn
- The courage to trust
- A sense of humor
- Flexibility
- Tolerance
- Acceptance of limitations (Luke 17)
- Identification (1 Cor. 10:13)
- Cooperation

III. THE COUNSELEE

A. The Whole Person

The object of counseling is to help the counselee. The counselor needs to know something about the various parts of the whole human if he has to help the counselee with his problems.

1. The intellectual – The human mind

The human mind has **three levels**. Each of these influences the personality.

- a. conscious – this is part of the mind which is concerned about and aware of the immediate activities of life.
 - b. subconscious – this is the part of the mind which contains information that can be recalled by deliberate effort or by making the right association. Example: recalling experiences such as those of early childhood but subsequently forgotten.
 - c. unconscious – these are things which we were conscious but have been exiled to the unconscious.
- Primitive unconscious - these are the things that are acquired from the culture, race or tradition and absorbed into one's being as a part of humanity. *Examples: prejudices, stubbornness or unrestricted passions.*
 - Purposeful unconscious: This is the deliberate acts of the unconscious to transform a mental conflict in order to escape doing something. *Example: Complaining of a headache when not wanting to do something.*

- Pushing unconscious – this involves effort to repress (push down) unacceptable ideas.
Example: Trying to atone for a sense of guilt (real or imaginary) by doing something that is acceptable.

2. The Emotional – The Soul

The seat of the emotions is the soul. The word for soul PSUCHE is used in some places of the Scriptures to define “the seat of personality (own self or himself)”. The soul is the seat of the ability to respond to or be conscious of sense of impression or perceiving, reflecting, feeling or desiring. The word PSUCHE is used as the “seat of will and purpose”.

3. The Physical – The Strength of the Body

All of a person’s personality and intellect are encased in the body. The body is the outward evidence of life. It is the main means of relating to the world. Through the sense organs – seeing, hearing, smelling, tasting and feeling – one enjoys and relates to his world. When the body experiences a handicap, an illness or loss of any of the sense organs, he can be plunged into problems which affect the rest of his being. These problems may interfere with social adjustments, cause withdrawal and changes in personality and thinking ability.

4. The Spiritual – The Heart – (The God-Related Part)

Man is the only created being given a spirit. The word PNEUMA denotes that which, like wind, is invisible, immaterial yet very powerful. The force of this usage is the fact that a person cannot be all that he can without establishing a relationship with God to produce the best personality. God created man to relate to Him. Man’s purpose on earth is to be the manifestation of His love and purposes. When this relationship is broken man’s intellect is invaded with confusion and doubts.

B. Personality

The attitude of a person is revealed in his personality. *Personality is defined as the “sum total of a persons’ attitude, drives, aspirations, strength, weaknesses, interests, and abilities”*. The word *personality* comes from ancient Greek theatre. The players wore masks to indicate characters they were portraying. This word for the *mask* came to mean “personality”. Thus personality sets forth three associated ideas:

- a. appearance
- b. the role which the person plays in life
- c. the thoughts of the person coming through by his actions and attitudes.

1. Factors in Developing Personality

- Heredity
- Supervision
- Love
- Discipline
- Communication
- Closeness

2. Categories of Personality Disturbance

- Neurosis – too much in “reality” – basic anxiety
- Psychosis – “not in reality”

- Character disorder – under-developed conscience

3. The Counselee and His Problems

- The Symptoms of the problems:

The symptoms are the immediate outward evidence of existing problems – hostile, negative feelings, depression, anxiety and guilt.

- The Setting of the Problem;

The context – places, financial concerns, feelings etc.

The people - involves parents, spouses, children, superiors, peers etc.

The environmental factors – career, economic, parent wishes

All other factors – physical condition, parental imitations, education, goals handicaps,

- The Sources of the Problem

1. Physical

2. Family – related

Position in the family

Eldest – high responsibility, tendency to the law and order, domineering

Second – feeling of inferiority, aggressive to compete with the older

Youngest – loving and is loved by everyone. Is apt to be spoiled

Only child – demanding and dependent

3. Self-related

- Inability to accept self
- Identity crisis
- Fears
- Phobias
- Anxiety

4. Environment

5. Verbal

6. Religious background

IV. THERAPEUTIC APPROACH OF PERSON-CENTERED COUNSELING

The person-centered approach maintains that three core conditions provide a climate conducive to growth and therapeutic change. They contrast starkly with those conditions believed to be responsible for psychological disturbance. The core conditions are:

1. Unconditional positive regard
2. Empathic understanding
3. Congruence

- The first — **Unconditional Positive Regard/Acceptance** — means that the counselor accepts the client unconditionally and non-judgmentally. The client is free to explore all thoughts and feelings, positive or negative, without danger of rejection or condemnation. Crucially, the client is free to explore and to express without having to do anything in particular or meet any particular standards of behavior to ‘earn’ positive regard from the counselor.
- The second — **Empathic Understanding** — means that the counselor accurately understands the client’s thoughts, feelings, and meanings from the client’s own perspective. When the counselor perceives what the world is like from the client’s point

of view, it demonstrates not only that that view has value, but also that the client is being accepted.

- The third — **Congruence/Genuineness /Concreteness** — means that the counselor is authentic and genuine. The counselor does not present an aloof professional facade, but is present and transparent to the client. There is no air of authority or hidden knowledge, and the client does not have to speculate about what the counselor is ‘really like’.

V. TYPES OF COUNSELING

Counseling is classified in to different types. This division is based on the nature of the counseling process and the part of the counselor.

A. Supportive Counseling

Goal: To let the counselee know that someone is “*standing by*” or “*with him in a caring manner while he struggles with his/her problems*”. This means being available when the counselee needs help.

Characteristics

The counselor:

1. Is there when someone has a need – either an immediate crisis or a long-term problem.
2. Expresses sincere and genuine concern for the counselee.
3. Listens the counselee, reflecting his interest with caring attitude toward the counselee and his/her problem.
4. Asks questions which lead the counselee to express his hurt.³³
5. Clarifies, validates or confirms the actual emotional reality of the problem.
6. Encourages the counselee to face his/her problems; suggests activities to relieve the counselee’s mind from immediate problem.

Some Things to Remember

First This type of counseling focuses on the immediate solution. The counselor focuses his attention on helping the counselee use his inner resources to meet the immediate problem.

Second The relationship is usually quite informal but designed to be helpful.

Third The counselor must allow supportive counseling to foster the feeling of dependency on the part of the counselee. If the counselee has a “need to be needed” he may encourage the counselee to depend on him too much.

³³ There are people who are not articulate and timid – in some cases emotional – that they cannot tell their stories. It is the role of the Counsellor to prod gently. This can be done by showing in body language or a gentle touch to assure them that they are understood. Maybe words of assurance such as, “It’s OK, please go on...I understand” could help. BUT DO NOT FORCE. (Fr. Tabo-0y)

When to Use

1. Times when there is a crisis situation or sudden or temporary stress (such as accident, death, loss of employment, etc.)
2. A continuous, long term problem when the counselee needs occasional support (such as bedridden patient or irreversible health problems).
3. Condition that cannot be changed (such as terminal illness).
4. When there is serious problems (such as drug or alcohol abuse).

After studying John 8:1-11 answer these questions:

1. What immediate crisis? _____
2. What one factor did Jesus clarify concerning all men? _____

3. How did Jesus demonstrate His calm, quiet and controlled attitude? _____

4. How did Jesus show that He accepted the woman? _____

5. What solution did Jesus offer the woman? _____

B. Insight Counseling

Insight: The recognition of the cause of the problem. The understanding of the relationship between experience and the background from which conclusions can be drawn.

Goal: To help the counselee understand what caused the difficulty, the reasons for his feelings and conduct. After gaining this insights the counselor leads the counselee to take action which will provide growth toward a maturing, creative and self-accepting personality.

Characteristics

The counselor:

1. Listens intently as the counselee expresses his/her feelings.
2. Helps the counselee to express his/her feelings honestly. To help the counselee organize and clarify his feelings, the counselor may:
 - a. Use a question – “Can you explain why you are so afraid of violence?”
 - b. Make suggestions – “Do I hear you saying you are afraid of violence?”
3. Interpret what is being said in order to give the counselee a possible explanation of his/her behavior. The counselor may:
 - a. Make a tentative assertion – “My feeling is that you are afraid of violence”.
 - b. Make a pronouncement- “Violence frightens you.”
4. Reminds the counselee of normal human emotions, which may enable him to evaluate his/her feeling without fear of being threatened or inhibited.
5. Point out to the counselee inconsistencies and contradictions in what he is saying or demonstrating.

Some Things to Remember

- First* Insight is not easy to attain. The counselor must work patiently and persistently. He must not hurry the counselee. If the counselee feels pressed he will resist the process.
- Second* The counselor may gain insight into the problem before the counselee does, but he cannot impose the insight on the counselee. The counselee must arrive at his own understanding on the problem.
- Third* Insight may become threatening or painful to the counselee. He may not be able to continue the process of understanding the cause of the difficulty. Should this become evident the counselor gives support and assurance during that time. It may be necessary to delay further searching until a later time.
- Fourth* Insight becomes valuable only when it is demonstrated by a change to positive behavior in the life of the counselee.

When to Use

Insight counseling is used when a person is trying to discover a meaning behind his attitudes, conduct and feelings (such as why he/she is depressed or feels unloved).

After studying Mark 10:17-23 answer these questions:

1. What method did Jesus use to get the man to express himself and organize his feelings?

2. How did Jesus cause the man to explain his behavior?

3. What human emotion did Jesus lead the man to see in himself?

4. What did Jesus ask the man to do which confronted him with his inconsistencies?

C. Confrontation Counseling

Goal: To affect personality and behavior changes. To help the counselee to develop the moral attitude and strength to avoid the same and similar problem in the future.

Characteristics

The counselor:

1. Confronts the counselee with the evidence.
2. Accepts the counselee as a person whom God loves.
3. Gives assurance of God's forgiveness.
4. Helps the counselee forgive himself.
5. Suggests and encourages alternative ways of behaving.
6. Guides the counselee into spiritual growth to strengthen the decision.

Some Things to Remember

First The counselor must feel and demonstrated deep concern and love while verbally

correcting the counselee.

Second The motive of confrontation is to help the counselee even though the changing process maybe painful to him/her.

Third The counselor uses the Word of God to lead the counselee into confession, repentance and the development of a new pattern of behavior.

Fourth The counselor should not lecture, moralize, sit as judge or disciplinarian.

When to Use

1. When the problem or an obstacle to be overcome can be dealt with only through confrontation.
2. When there is something wrong in the life of the counselee which must be acknowledged and dealt with by him.

After studying Acts 11:1-8 and Galatians 2:11-21 answer these questions;

1. Who confronted whom? _____
2. What was the reason for the confrontation?

3. What was the sin of Peter?

4. What was the evidence of the confrontation?

5. What caused Peter to act as he did?

D. Behavior Modification Counseling

This type of counseling requires a longer period of time and usually more input from the counselor. It is related to confrontation counseling. Confrontation may be necessary before behavioral modification can take place.

Goals: To *uncover the deep emotional problems* which can lead to unacceptable behavior.

To *create self-awareness and insight* into the behavior of the counselee.

To *lead the counselee* to change his negative attitudes and behavior by reinforcing the positive and healthy attitudes and behavior.

To *aid the counselee* to function more efficiently as a person.

Characteristics

The counselor will;

1. Set up a plan of systematic steps progressing from easy to difficult to achieve the goals. Each step of progress is rewarded and strengthened. Each regressive or negative act of behavior is corrected.
2. Use good counseling techniques to help the person make those decisions which cause growth in positive behavior.
3. Encourage the counselee as he experiences success and victory. This will increase the

self-confidence and self-esteem of the counselee. He will be challenged to continue his progress.

Some Things to Remember

First All behavior, whether acceptable or unacceptable, is learned.

Second All behavior is conditioned or reinforced by repetition.

Third Everything learned can be unlearned or modified. New and better ways of responding can be learned. This can result in changes in attitudes and actions.

When to Use

1. When a behavioral pattern is causing loss of self-esteem or alienation from people.
2. When a habit is dominating a person, destroying health, reputation, self-image or public confidence.
3. When attitudes are creating a social barrier to meaningful relationships.
4. When communication is being hampered or destroyed by attitudes or actions.

After studying 1 Corinthians 8:1-13 answer these questions:

1. What behavioral pattern was creating a barrier with others? (v.10)

2. What might happen to the weaker person because of this? (v. 9)

3. What would be the loss if this practice were continued? (v.9)

4. What damage was done by selfish behavior? (v. 11)

VI. THE COUNSELING AND HELPING PROCESS

Basic Concepts:

- Counselors and helpers see clients in a wide variety of contexts and with many different primary and secondary agenda. To assume that there is a single counseling and helping process that covers all these situations is **inaccurate**.
- Using counseling skills with a client constitute a **process**.
- The word “process” has two main meaning;
 - 1. The first is “**movement**” – the fact of something happening, within the counselor and within the client. This refers to as **counseling relationship**.
 - 2. The second is **progression overtime** that involves a series of stages.

Process Models

A. Counseling and Helping Models

When applying counseling and helping models, a useful distinction to bear in mind is that between an **overall problem**, for instance examination anxiety, and **specific situations** within the overall problem, such as addressing a specific upcoming exam. In general it is best to start learning how

to apply a counseling and helping process model by working with specific situations within overall problems rather than with overall problems in their totality.

B. The Relating-Understanding-Changing (RUC) Model

- The **Relating-Understanding-Changing (RUC)** counseling and helping process model, which has three stages, is named after the main task for the counselor and client.

Stage 1: the Relating Stage

- Introduction phase – described as meeting, greeting and setting. Client should be perceived as more friendly, saying their names. Clients should politely be shown their seats and helped to feel safe. If it is in waiting area, the counselor may greet them along the lines of: “Hello, I’m a counselor here.”
- Information gathering or structuring: allow the clients to tell their stories and do some structuring about the nature of the contact or the reverse.
- Active listening – to help the clients to overview their main reasons for coming to see you.

Stage 2: The Understanding Stage

- Both counselor or helper and client require a fuller understanding of the specific problem situation the client has selected. Getting them to describe the situation more fully in a supportive emotional climate can loosen their thinking, enlighten them and encourage them to think that they may be able to manage it better.
- Counselors and helpers use questioning skills that elicit information about clients:
 - Thoughts, feeling and physical reactions
 - Attempts to cope up in the past, including interactive pattern established with significant others,
 - The situation context
 - Perceptions of personal strength, resources and support factors
 - Using mini role play to elicit the actual **verbal, vocal, and bodily communications** employed in the situations.
 - Questions that elicit information relevant to client’s mental process; **rules, perceptions and self-talk.**
 - Counselors and helpers may summarize all the main points elicited and check with clients on the accuracy of their summary and whether they wish to modify, add or subtract anything. Secondly, you may identify at least one communication/action skill and translate it into a goal for the work of stage three.

Stage 3: The Changing stage

Two approaches can take to the changing stage; the problem solving approach and the developing specific mind skills and communication/actions skills approach

- In developing specific mind skills approach, client can be assisted to attain specific goals. Counselors act as client-centered coaches who assist to develop more effective verbal, vocal and bodily communications skills for their problem situation.
- Role Playing; Incorporate the use of the whiteboard into their coaching – by formulating with a client a clear verbal request for someone to change their

behavior and then pinpointing desirable vocal and bodily communication to back up this request.

VII. ETHICS IN COUNSELING

1. Putting Clients' Needs before Your Own
2. Right for there to be Informed Consent
3. Dimension of Confidentiality

Deacon **Danny Ito** (Trinity University of Asia)
These are extracts from his three-year course on Christian Counseling

Ministering to the Dying and Bereaved

The Christian Hope of Life after Death

Death is a reality that confronts us all. Some are depressed by it, many try to ignore it, but, for Christians, there are grounds for great hope. Why? We have Jesus' promise, 'I am the resurrection and the life; those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die' (Jn. 11:25-26), which we quote in our funeral services, a promise given substance by Jesus' own resurrection. So Peter can open his epistle with the resounding words, 'Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you' (1 Pet. 1:3-4). Probably the best known text of Scripture, John 3:16, tells us that all who put their trust in God's Son (Jesus), will not perish but have 'eternal life'. What is that? The Greek *zōē aiōnios* literally means 'life of the age' - the age to come where God fully reigns. Jn. 17:3 explains further, 'This is eternal life, that they may know you, the only true God and Jesus Christ whom you have sent.' So it is not just unending existence, but a relationship with God through Jesus Christ, the relationship of *child* to great *Father* (cf. Rom. 8:15b-16) granted us in this life and continuing into the next.

Jesus said that, in his Father's house there are many 'dwelling places' for his followers (Jn. 14:2). These appear to be not, as some have suggested, brief 'stopping places' but settled homes.³⁴ In what form shall we live there? Paul tells us we shall have a '**spiritual body**' (1 Cor. 15:44, cf. 50-51). The ancient Greeks thought we would survive death as invisible 'souls', but the Jews insisted that, for real life, we would have bodies of some sort (cf. Is. 26:19, Dan. 12:2) – how else could we recognize each other? Our spiritual body will presumably be of the same type as Jesus' resurrected body which could suddenly appear and disappear and pass through locked doors (Jn. 20:19-29). When will Christians receive it? Presumably at Christ's Second Coming (1 Thess.4:13-18, 1 Cor.15:51-54), or perhaps at death if that comes first (Phil.1:21-3, cf. 2 Cor.5:6-8). Or shall we 'sleep' until Judgement Day (Jn. 6:40)? We cannot be certain but we must trust God will do what is best for us.

*If **heaven** is the destination of all Christians, what does the symbolic language of Rev. 21:1-22:6 tell us about it? Look it up now and reflect.*

When Christians die then we can indeed grieve for our loss, but also rejoice at their gain.³⁵ When non-Christians or lapsed Christians die we have to entrust them to God to do what is right for them (Gen. 18:25).

Judgement

The Scriptures tell us repeatedly that all humans will one day face **judgement** for the lives they have lived. This appears to be on the basis of people's *deeds* (Mt. 25:31-46, 2 Cor. 5:10, Rev.

³⁴ 'Dwelling places' translates the Gk. *monai* which comes from the same root as the verb *menein* 'to remain'.

³⁵ In the Salvation Army the death of one of its members is referred to a 'promotion to glory'!

20:11-15), but it is also said that the names of some are written in a 'book of life' (Rev. 13:8, cf. 20:12, 15).

How can this be reconciled with the important doctrine 'justification by faith'? (Rom. 3:21-26, Gal.2:16-17, cf. Jn. 3:16) Is it that *true faith* is, for Christians, *shown by good deeds*? (Eph. 2:8-10, cf. Jas. 2:17-18)³⁶

Hell

Some English versions of the New Testament translate both 'Hades' (the place of the departed, good and bad) and 'Gehenna' (the place of torment for the wicked) with the word 'hell'. The NRSV leaves 'Hades' untranslated and reserves 'hell' for 'Gehenna'.

In the late 7th C BC the valley of Ben-Hinnom (in Hebrew) or Gehenna (in Greek), had become a place for child sacrifice to Moloch, the god of the Ammonites, so Josiah, in his reforms following the discovery of a 'book of the law' (Deuteronomy?), 'defiled it' (2 Ki. 23:10) turning it into the refuse dump of Jerusalem. As a place where fires were always burning and crawling with maggots it was an apt image of the place of eternal torment for the wicked after death (Mk. 9:42-8). Eternal fire (the 'lake of fire') is also the destiny of the devil and his angels (Mt. 25:41, Rev. 19:20, 20:15). Jesus also referred to hell as 'outer darkness, a place of weeping and gnashing of teeth' (Mt. 8:12), clearly a place of exclusion from God's presence and dreadful remorse.

Can we cope with the concept of 'eternal punishment'?

- Some take the reference to a 'second death' in Rev. 20:15 as support instead for belief in annihilation.
- But, as with '*eternal* life', we can see '*eternal* torment' as referring to the *quality* of the situation not its *duration*. It is punishment 'of the age to come' (Gk. *aiōnios*); it is up to God how long it continues.

Purgatory

The Schoolmen (theologians of the Middle Ages) said that *guilt* (Lat. *culpa*) for sin was forgiven by a priest's absolution through the merits of Jesus' death on the cross; but sin also incurred temporal punishment (*poena*) which must be worked off by penances in this world and, if not complete by death, in purgatory before a person could go to heaven. Purgatory was viewed as a place of fiery torment from which few even devout Christians would be exempt.

Purgatory developed into a dominant theme of Medieval Christianity. A person's appointed time there could, it was believed, be reduced in advance by pilgrimages, good works and the purchase of indulgences³⁷. After death the soul's release could be hastened by prayer, Masses and indulgences. Purgatory remains a belief of the Roman Catholic Church today, but not of the Orthodox churches. It has no foundation in Scripture, and denies the completeness of Christ's atonement. It also 'tends to rob the soul of peace and to fill it with fear of the future.'³⁸

³⁶ The Australian New Testament scholar Dr. Leon Morris, former Principal of Ridley College Melbourne, made another suggestion: faith in Christ secures our entry into heaven; our deeds as a Christian determine what place in heaven we shall occupy.

³⁷ An indulgence was a certificate declaring the partial or complete curtailment of one's time in purgatory.

³⁸ R. H. Griffith Thomas, *Principles of Theology*, p.303.

Death-Bed Experiences

Various people appear to have had glimpses of the next world:

- a) On their death-bed - claiming to see deceased relatives or Christ, to hear heavenly music etc.
- b) During near-death experiences – in operations, through accidents etc. They often claim to have left their body, looked down on it from above, then travelled along a pathway, met a ‘figure of light’ before whom their life was reviewed, seen beautiful sights, then encountered a barrier, after which they returned to their body. Many express sadness at having had to return to this life. Some speak of being aware that they had an important task to do here before they died. See Raymond Moody, *Life after Life* (1975), George Ritchie, *Return from Tomorrow*, 2nd edn (1992) etc.
- c) In visions – e.g. Sadhu Sundar Singh, *The Spiritual World* (1926) etc.

There are people around today who claim to have had near-death experiences. Have you met any? If so, what impact did their experience have on them?

Death and Dying

While death is often denied in daily life today, stories of violent death have become more and more popular as entertainment! (*How many TV programs can you think of where this is the case?*) There can be a ‘conspiracy of silence’ when someone is dying involving family, friends and medical people. No-one will tell the person s/he is dying. But often the person knows it and would like to talk about it – perhaps wants to deal with something financial or personal, say farewells, review events in his/her past life, or talk about God, faith or what will happen next. People who accept they are dying more easily receive help on matters of faith. Dying is a *lonely* experience. Though relatives and friends may surround a dying person, each of us passes over alone.

In her book *On Death and Dying*³⁹ American psychiatrist Elizabeth Kubler-Ross identifies five stages of dying:

- (a) Denial – “It can’t be true!”
- (b) Anger – “Why me?” This can be directed against family, medics or God.
- (c) Bargaining – “If only you will give me till Christmas,” “If only you’ll let me see my children through school” → “I will read my Bible every day,” “I will go to church every Sunday.” Such promises are never kept.
- (d) Depression – When bargaining proves unsuccessful there is a sense of overwhelming loss, leading to withdrawal.
- (e) Acceptance – Leading to a sense of peace rather than happiness.

Note: some people jump stages or move back and forth between them.

Have you found this pattern is general or only in extreme cases? How might we help someone in each stage?

Generally as a person gets nearer death s/he desires *fewer* visitors, communication becomes more *non-verbal*, e.g. by squeezing of a hand rather than speaking. The last of our senses to go is hearing, so do not shout into the ear of a dying person who appears unconscious.⁴⁰ A priest or lay

³⁹ New York: Macmillan, 1969.

⁴⁰ My own father was unconscious and near death and I shouted into one ear – and his whole body shuddered! ADF

minister can perform a very valuable role through prayer, reading familiar Bible passages (e.g. Ps. 23 etc), encouraging faith in the mourners, and perhaps anointing the dying one.

Grief

What is grief?

Emotional pain resulting from the loss of someone dear – ‘separation anxiety’. C. S. Lewis, from the experience of losing his wife, discovered grief sorrow to be a process. The intense period of mourning is commonly 6-12 weeks; recovery and stabilization requires 3 months to 2 years. Grief is more intense if a young person or one’s nearest and dearest has died.

Granger E. Westberg in his little book *Good Grief*⁴¹ lists ten states of grief:

1. We are in a state of shock – denial perhaps, numbness
2. We express emotion – especially tears, perhaps sighing
3. We feel depressed and very lonely
4. We may express physical stress symptoms ...
5. We may feel panicky
6. We feel a sense of guilt – “If only I had/had not done...” (this is particularly acute when someone has committed suicide).
7. We are filled with anger or resentment
8. We are unable to return to usual activities
9. Gradually hope comes through
10. We struggle to adjust to reality

Which of these states do you think are particularly common? Share stories of people who went through them and how you responded.

There can be abnormal grief: when a person is unable to express emotion, or the grief is exaggerated or prolonged. Some medical or psychiatric help may be needed in the latter two cases if they are extreme.

The Death of a Child

While all death is painful, there are particular issues surrounding the death of a child. This is perhaps the ultimate in ‘untimely death’. We might put this kind of loss into four main categories:

1. DEATH BEFORE BIRTH (‘still birth’)

This is especially difficult because there are no memories on which to build for the future. Particular issues surrounding still birth include:

- Loss of hopes and dreams; preparations may seem wasted
- The mother has carried the child and will feel a bond, the father probably will not, or at least not to the same extent
- Guilt – could this death have been avoided?
- The mother may have to give birth to a still born child in a ward where live (and noisy) babies are being born
- Even a small fetus is a person and so needs to be treated with respect

⁴¹ Rock Island, Ill., 1962.

- Marking the child's existence by giving it a name
- Helping siblings to understand the death
- Coping with inappropriate comments about 'trying again'
- Marking the due birth date if it was not a full-term pregnancy
- Appropriate care if later the person has another pregnancy

2. DEATH OF A CHILD BY ILLNESS

This may be because a child was born with a diagnosed condition or contracted an illness such as infant leukaemia. This means the child will have had special attention from parents and medical services – loss when there has been so much investment is especially hard. Particular issues will include:

- Anger at a 'wasted' life
- Guilt – could this death/condition have been avoided?
- Exhaustion from usually a high level of care and emotional investment in maintaining as good a quality of life as possible
- Coping with inappropriate comments, e.g. 'It was for the best'
- Loss of hopes and expectations
- Family breakdown

3. VIOLENT DEATH OF A CHILD

In addition to the above issues, there might be:

- Dealing with police, inquest, even the media
- Need to mark the death before the body is released
- Anger and unforgiveness – particularly if there is no legal closure
- Special care for siblings

4. DEATH OF A CHILD IN OLDER AGE

The death of a child when the family is older – there is still a sense of untimely loss when a 'child' dies before its parents. Feelings of guilt and regret may have to be dealt with – it is important to listen and understand because not everyone will do so.

RDPAT (adapted)

The Grief of a Child

The loss of a family member disturbs the normal emotional development of children. They may feel they are *responsible* for the parent's or sibling's death. In her valuable study 'The Child's View of Death', in Feifel, H. ed., *The Meaning of Death*⁴² Marie H. Nagy draws on nearly 400 children in Hungary. She says, for children there are three stages of grief:

1. Children under 5 think of death as a sort of sleep, reversible...
2. Children aged 5-9 often personify death: only those die that the 'death-man' catches and carries off.

⁴² McGraw-Hill, 1959.

3. Children aged 9 upwards accept the inevitability of death. They see it as a normal stage of life – like going up to a new class at school.

How best might we help them?

SOME HELPFUL ADVICE (from another source)

Children may cope with loss in a very different way from adults. In some ways they are much more accepting and will appear to be very upset one moment and then playing with toys the next.

Younger children will need a lot of reassurance and may say something like, “Please can grandma come back now?” By the time children reach school age they are more able to accept the reality of death but their awareness of life around them can also make them quite fearful of the supernatural – ghosts, etc. This is also the age when the reality of violent death needs to be talked through – in Play Station games (where the characters look very real) and films, people bounce back after being shot at or hit. In real life they do not.

Children will question – sometimes those questions will be hard to answer – sometimes they will be impossible. A particularly helpful little book is Doris Stickney’s, *Water Bugs and Dragonflies*⁴³ which explains how the change from life under water to life in the air above is a complete mystery to larvae (‘water bugs’) until they experience it themselves. This is adult talk but the little book tells it as a child’s story.

The question will sometimes be asked about whether it is right for children to go to the funeral. If the loss is of a close relative or friend, there is no reason why they should not – in fact many have been excluded from grandparent funerals and have felt a lack of closure as a result. If children do attend it is wise to explain simply what will happen.

Children will respect being able to share in what is happening but it is important to use the right language – never talk about ‘falling asleep’ or ‘gone away’ or even ‘Jesus has taken them’. The reasons are obvious! Children will be a lot less frightened of death and grief if they can share in the family’s sadness rather than being excluded from it. If it is someone close to them who has died, they might well be more watchful of other family members and reluctant to leave them in case they die too. It is helpful to share memories and to put together a memory book of pictures, photos, etc. Modelling clay is useful for helping to express feelings.

Never try to hurry or predict a child’s feelings – they will let you know how they are feeling in their own time. But they might not know how to express what they are feeling except through anger, withdrawal from friendship groups, and so on. If it is a parent who has died, it might be helpful to liaise with the school and agree a policy of care so that there is a consistency in response.

‘You may give them your love but not your thoughts – for they have their own thoughts.’ (Kahlil Gibran *The Prophet*)

RDPAT (adapted)

How do you react to this advice? Does it fit in with your experience of children’s grief?

⁴³ New York: Continuum, 1982 (2006).

Faith

Genuine faith can be a great help to both the dying and grieving. ‘It is the contagion of our own certainty and faith in immortality that helps most in ministering to those who are bereaved.’ (N Autton, *The Pastoral Care of the Bereaved*.⁴⁴ Many in grief will find it difficult to pray or to realize the presence of Christ. Some will doubt the love of God, even temporarily lose their faith – even formerly strong believers. Lead them to see this is a phase that will pass. Early in his grieving after the death of his wife Joy C. S. Lewis, that champion of faith, cried out:

Meanwhile, where is God? This is one of the most disquieting symptoms. When you are happy, so happy that you have no sense of needing Him, so happy that you are tempted to feel His claims upon you as an interruption, if you remember yourself and turn to Him with gratitude and praise, you will be – or so it feels – welcomed with open arms. But go to Him when your need is desperate, when all other help is vain, and what do you find? A door slammed in your face, and a sound of bolting and double bolting on the inside. After that, silence. You may as well turn away. The longer you wait, the more emphatic the silence will become. There are no lights in the windows. It might be an empty house... Why is He so present a commander in our time of prosperity and so very absent a help in time of trouble?⁴⁵

But later he could say:

I have gradually been coming to feel that the door is no longer shut and bolted. Was it my own frantic need that slammed it in my face? The time when there is nothing at all in your soul except a cry for help may be just the time when God can’t give it: you are like the drowning man who can’t be helped because he clutches and grabs. Perhaps your own reiterated cries deafen you to the voice you hoped to hear.⁴⁶

The Funeral

Its purposes are (*please fill in*):

- To
- To
- To
- To
- To

There should be careful choice of appropriate hymns and readings. The priest or lay minister should be strong, go steadily forward with seriousness, sympathy and conveying faith and hope.

Recovery

- The bereaved can’t be rushed. Tears are a form of healing.

⁴⁴ London: SPCK, 1967.

⁴⁵ San Francisco: HarperCollins, 1961 (2001), pp. 5-6.

⁴⁶ *Ibid.*, p. 46.

- They must be allowed to talk about the departed one as much as they wish and dress appropriately.
- At the beginning the priest's or lay minister's quiet presence is best – but *not* offering advice.
- The bereaved can be invited to join in things, but should not be bullied to do so.
- Someone with similar experience to their own can be asked to visit and 'adopt' them.
- In time they can be encouraged to make new friends, develop new hobbies, be involved in a cause for which they can work.
- The priest or lay minister should keep contact with the family for 2-3 months after the funeral.

(Autton, *The Pastoral Care of the Bereaved*)

The Value of Groups in the Life of the Local Church

Small Groups – A Revelation!

Relevance – important to know what the group's aim is – otherwise you will have no way of checking how relevant it is or whether it needs to change and adapt. Not all groups, even home groups, will have the same aim – it is helpful to know, and agree, on why you are in existence. If you have fulfilled your aim, it might be right to stop.

Experience – you will be working with people who have a variety of experience of life, groups, and so on. They will bring that with them – for good or ill. Some will need a new experience to bring them on board.

Variety – while some personalities like predictability and find risk-taking hard, variety in the program and outline is important because we are not all the same. Similarly, groups which have stayed together for a long time can lack challenge or stimulation.

Enjoyment – groups should be fun and not a chore for leaders or members. A light touch and alternative activities are a must

Learning skills – not everyone knows how a group works and some gentle guidance may need to be given in how to be a group member (there are horror stories of strong or silent members, those who are good at deviation or red herrings, etc)

Acceptance – but groups are where people can find acceptance and loving care, where they can be themselves and, in some cases, learn to care for others (no one person should be allowed to dominate a group, no matter how pressing their pastoral needs)

Tutoring skills – groups can be places where people discover new skills by sharing in the activities of the group (care, prayer, Bible knowledge, life issues, etc)

Individual differences – can try the patience of the most tolerant group members but will be the making of everyone (grit producing pearl!)

Opportunities to act – groups can be very passive and inward-looking – that is when they can become cliques. The antidote is to make them active and with tasks or challenges, which can be practical action, evangelism, sponsorship, etc

Nurture others – while groups welcome people in as and where they are, they also lead to growth – what kind of growth depends on the nature of the group, but for the Christian group, its outcome must be to lead its members on to maturity in faith and a reaching out to others.

RDPAT

Groups in the ECP

In the gathered church there are many groups that come together to meet. There are big groups and small groups so to speak. Sunday Mass worship is one group where people gather together to pray, give thanks, receive blessings and act on challenges. It can be a big group. It can also be a small group of ten persons. There are big groups like the Annual General Assembly of a local church to review the work and to elect officers. It can be a big group of 50 persons having a one-day retreat. It can be a weekly Adult Sunday School for 40 people after Sunday Mass.

There are many kinds of big and small groups in a local church:

1. A group that meets to discuss the Christmas party and programs for the fiesta.
2. A group that deals with repair of the church building.
3. A group that discusses fund-raising and income generating projects.
4. A group that comes together to study the Bible.
5. A group that meets for the purpose of becoming better disciples.
6. A group that meets to act on missional outreach to the community.

These are just some of the types of church groups that meet. Some groups deal with institutional needs and day-to-day operations. They are what we call Church business. There are others that meet to respond to the demand of our Lord to be better disciples. They are what we call Kingdom business. Kingdom business with its missional outreach is the ultimate purpose of local churches. If none of the church groups that meet regularly (weekly or monthly) are groups of Kingdom business, that church cannot be effective light and salt. Church business groups must not overshadow the teachings and mandate of the Kingdom of God. The Great Commandments (Mk. 12:28-31) and the Great Commission (Mt. 28:19-20) describe in many ways the Kingdom business. These two powerful points are from theologian Howard Snyder.

The kingdom business, the ultimate purpose, means there will be intense nurturing (formation) to be followers of Jesus in order to appreciate and act out the missional activities.

If spiritual formation is essential then small groups and fellowships need to be adopted as models and vehicles of formation. These must meet regularly, preferably weekly or bi-weekly for minimum effectiveness. In the Church of England Fr. Robert Warren proposed a church model of three basic elements – worship, community and mission. The reason community is not always the natural extension or part of the worshipping body is because flexible and participative learning, not easily built into the Sunday Mass following the Book of Common Prayer, are needed to form a caring and nurturing community. Conducting small groups in local churches with the intention of formation and dialogue is one instrument to deepen the character of a community. When the formation groups study the teachings of Christ then they have bigger chances to appreciate and respond to the missional calling of God.

The church model of Robert Warren is worth looking at in our ECP setting. The gathered church cannot just limit herself to Sunday Mass and its educational role. The gathered church must have the components of both Sunday Mass and regular weekly fellowships or formation groups in order to move closer to the Kingdom Business and Mission of God.

For small groups to be potent in formation, one needs to learn the basic philosophy and minimum requirements. The pedagogy of learning not just teaching is a skillset one must learn.

Fr. Jaime Uy

For further development of this subject please email Fr. Uy on uyjaimea@yahoo.com

Pastoral Care and Small Groups

Small groups are part of our experience from birth – FAMILY group.

Small groups give us a means of:

- belonging
- security
- identity
- acceptance

Crowds can be lonely places; peoples' lives may be touching but always moving on. In a small group you can stay, explore, unwind, feel safe.

Task 1

Think of a group to which you belong. Jot down the thoughts that come into your mind as you think about that group and the people in it. What function does it perform for you? What would you gain/lose if it was no longer there?

Small is Beautiful

Small groups have found their role in church life because they are places where trusting relationships can be built up; where people can open up to each other and feel safe; where risks can be taken with levels of shared personal information and different styles of group learning experimented with and used effectively.

Small groups are places where people can talk about their faith and ask the questions they could never ask in church; where they can discuss and apply teaching to their own lives; where difficult issues can be worked through; where informality makes for ease of study, exploration and prayer.

Small groups are places where like-minded people can come together or provide a focal point in a parish. Special interest groups have great value for Christian nurture, care in bereavement, support and a host of other uses.

Task 2

Think of the small groups which are part of your church. List as many as you can. Underline those you feel are successful. Why do they succeed? What lessons to learn?

Choosing Leaders

Leadership is a key factor in the success of a small group. The qualities you look for in a group leader are very different from those for an overall leader. The nature of small groups is that if they are to work they are to be participatory and democratic. Sadly many house groups founder because the leaders are chosen for the depth of their knowledge or organizing skills.

Task 3

What qualities would you look for in a good group leader? Answer before you read any further.

A good leader will:

- know and be able to keep to the aims of the group
- delegate and share tasks
- recognize others' gifts and use them
- share decision-making
- be willing to divide and plant other groups
- let the group stop if that is best for it

Traditionally, house groups have often had a high leader input agenda of Bible study and prayer, sometimes where the leader has preached a mini (or maybe not so mini) sermon to his or her long-suffering members. New moves in the use of groups have produced the idea of CELL GROUPS where members set their own agenda; where input and discussion is taken from the previous Sunday's readings and sermon, and related by group members to their own lives and experience, which becomes a focus for prayer. These cells are used as units for prayer and evangelism.

DANGER ZONE

Anarchy – if allowed to do so, unsupervised groups can become powerful and divisive. This can be avoided by liaison with the priest, shared leadership, moving membership.

No-Go Area – those who enjoy groups feel everyone should belong. But there are times when some people may feel a small group is too personal and intimate and they need the anonymity of a larger group. This must be respected.

Power Games – sometimes groups fail to function well because of what is happening within the group, for example manipulation, power games, red herrings, and a whole host of other horrors.

Task 4

Think again of a group to which you belong. How well do you know its members? What do you know about their likes/dislikes? What pressures are they currently facing? Do you know of any 'big issues' in their lives for which they are praying?

Consider ways in which the group can put in place a 'care plan' for members in need – e.g. a prayer chain, cell phone link, meals on wheels or feet.

Groups can be places for personal development, leadership training, Christian nurture, pastoral care, socializing, relaxation, support and fun.

Leaders need to be:

- well-trained (in the art of group leadership)
- secure enough not to feel threatened by other group members and their opinions
- willing to train others
- able to delegate and be accountable themselves.

RDPAT (adapted)

CONDUCT OF BIBLE STUDIES

Why have a Bible Study?

Look up Ps. 19:7-11, Ps. 119:105, Jn. 8:12, 10:10b, and 2 Pet. 1:20-21 for some ideas.

The Bible is a library of 66 books (more if you include the Apocrypha). It remains a best seller in many parts of the world more than 1900 years after its last book was written! Why? In the words of 2 Timothy 3:16-17, ‘All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, so that the person of God may be fully qualified and equipped to do every kind of good deed.’ (GNB) ‘Inspired’ is from the Latin *inspiro* meaning ‘I breathe into’. So the claim here is that Scripture’s effectiveness is due to God’s ‘breathing into it’, i.e. influencing the minds of its authors as they wrote - and this can make an impact on readers. Two impressive testimonies:

- In his little book *Ring of Truth*⁴⁷ J. B. Phillips, author of a popular modern English translation of the New Testament some years before the Good News Bible was published, talked on BBC Radio with Dr. E. V. Rieu, who had himself just produced a translation of the four Gospels for Penguin Classics. Towards the end of the discussion Phillips asked Rieu about his approach to translation. Rieu replied:

“My personal reason for doing this was my own intense desire to satisfy myself as to the authenticity and the spiritual content of the Gospels. And, if I received any new light by an intensive study of the Greek originals, to pass it on to others. I approached them in the same spirit as I would have approached them had they been presented to me as recently discovered Greek manuscripts...” A few minutes later I asked him, “Did you get the feeling that the whole material is extraordinarily alive? I got the feeling that the whole thing was alive even while one was translating. Even though one did a dozen versions of a particular passage, it was still living. Did you get that feeling?” Dr. Rieu replied: “I got the deepest feeling that I possibly could have expected. It ... changed me; my work changed me. And I came to the conclusion that these words bear the seal of ... the Son of Man and God. And they’re the Magna Carta of the human spirit.”

- Anthony Bloom was the son of a diplomat of Czarist Russia. At the time of the Russian Revolution (1917) his father was serving in Persia. His family fled and ended up in Paris in great poverty. When Anthony was 14 he had no faith but belonged to a Russian youth group. One evening under pressure he went to hear a lecture on Christ and Christianity. This is how he describes the outcome:

I hurried home in order to check the truth of what the lecturer had been saying. I asked my mother whether she had a book of the gospels because I wanted to know whether the gospel would support the monstrous impression I had derived from this talk. I expected nothing good from my reading, so I counted the chapters of the four gospels to be sure that I read the shortest, not to waste time unnecessarily. And thus it was the gospel according to St Mark which I began to read. I do not know how to tell you what happened. I will put it quite simply and those of you who have gone through a similar experience will know what came to pass. While I was reading the beginning of St Mark’s gospel, before I reached the third chapter, I was aware of a presence. I saw nothing. I heard nothing. It was no

⁴⁷ *Ring of Truth: A Translator’s Testimony* (London: Hodder and Stoughton, 1967), pp. 55-56.

hallucination. It was a simple certainty that the Lord was standing there and that I was in the presence of him whose life I had begun to read with such revulsion and such ill-will.⁴⁸

That impression never left him. Later he was ordained and eventually became Metropolitan (head) of the Russian Orthodox Church in London.

Many others have testified to the blessings they have received through reading the Bible, so let us expect that, through Bible study, God can speak to us too.

First a little test: In What Part of the Bible Do You Find out about...? (please fill in)

Jesus Christ, his teaching and activities -

God's preparation of Israel for the Messiah -

wise advice -

songs -

prophecy -

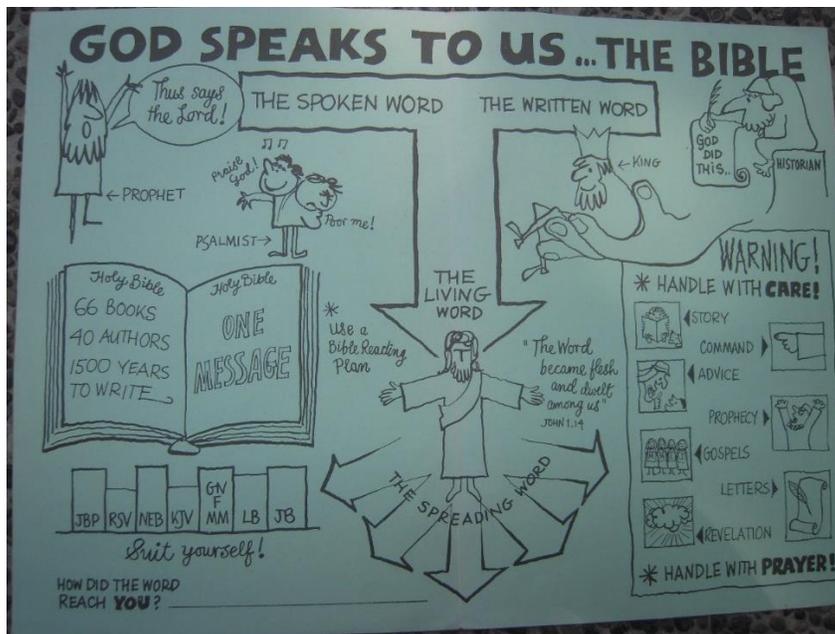
practical Christian living -

history of the Early Church -

symbolic code language -

character studies –

What more can you learn from this picture?



From the Junior Confirmation Course 'Going Firm' published by the Church Pastoral-Aid Society

⁴⁸ From an article by Anthony Bloom in *We Believe in God*, ed. R. E. Davies, (Allen & Unwin, 1968), p. 26.

For a new group it is probably best to study first a gospel, a short, practical epistle such as Philippians, James or 1 Peter, or maybe a short book of the OT such as Ruth or Jonah. Later you may like to have some **topical** Bible Studies: ask for ideas from members of your group and perhaps consult a Bible Handbook or Dictionary for other ideas.

Size of Group

Optimum is 6 - 8 people, but it is possible to have a good study with 10. If there are 12 people or more divide them into two groups. A church can have several groups that meet in homes in different parts of the community. Good to coordinate their programs.

Venue

Best to be a bit informal: church hall, rectory, people's homes...

Time and Frequency

If it's on a Sunday you must choose the best time; if on a week day: evening is best to include those who go out to work during the day; but afternoon may be best for Golden Agers. The actual Bible Study is normally best kept to **1-1½ hours**, or 2 hours including merienda at the end. Some groups may want to go on longer but that can be tough on newcomers and, if it's in the evening, on those who have to get up early next morning!

Frequency: every two weeks is good, but for some groups weekly or monthly may be preferred.

Who is to Lead?

A priest or competent lay leader after some training (as below).

Structure of a Meeting

Arrival and general chat – max. 15 mins, except with a **new** group when each person should be invited to share some personal details: name, family, background, special interests, what s/he hopes to get from attending the group.

Singing – best to mix known with unknown hymns and worship songs - ECP hymnal has both. Preferable to sing one or two only or it becomes a hymn-singing evening or choir practice!

Introductory Prayer – a brief prayer, focused on the study is required. Pray it yourself or ask a more experienced member of group.

Bible Study – take a section of the Bible, generally no less than 10-12 verses and not more than 1 chapter. Read the passage **round the group** if possible, allocating the same number of verses or a paragraph to each one present. Then go back and study the passage section (paragraph) by section.

Closing Prayer – One person can be asked to close in prayer. In time you can encourage open prayer which includes both matters from the passage you've studied and needs from daily life – how to do this?

- Each person pray for just **one** topic * pray in **simple** language to **God** * yet **loud** enough to be heard by all the group * end with '**in Jesus' name**' so that everyone else can respond '**Amen**'.

End the whole prayer time with the Grace (2 Cor. 13:13) or the Lord's Prayer and perhaps sing another hymn or chorus.

Refreshments: light merienda only unless it's a special occasion.

Leader's Part

Preparation: Pray for God to reveal to you the overall theme, the meaning of the passage and its main points.

Read the passage through to find its meaning and natural sections (often shown by paragraphs). Note these down.

Read a shortish commentary on the passage which will probably reveal much about its meaning and historical background, and will refer you to related Bible passages. Make notes.

Read through the study guide booklet if you're using one (e.g. by Bertram Lim) and note which questions there are most helpful (some you may wish to leave out).

Your **aim** is to know *more* than the rest of the group, so that you can bring out points they might miss and correct errors in discussion – but *by no means do all the talking* – it's not a lecture!

At the Meeting: Welcome people; make sure there are Bibles for any who have come without them.

Introduce hymns/songs, or hand over to musician to do so; later you can let the group choose 1 or 2 of the items.

Explain that you're going to read the passage round the group and, after that's finished, ask them to read through the first section again silently.

Explain any important historical information and the meaning of obscure words, then launch the discussion with a question such as "What do you think is the meaning/main point of the first 3 verses?" or "What specially interests you in this section?"

In guiding the discussion:

- Don't talk too much yourself!
- Try to get **everyone** in the group to contribute something (during the evening)
- Limit the very **talkative** by saying, "What does someone else think?"
- Take an **interest** in what people are saying and affirm where possible: "That's an interesting point."
- When a **wrong answer** is given don't slap the person down, but ask for other points of view and gently correct wrong ideas from Scripture etc.
- If the discussion **drifts away** too far from the passage, say: "We've got off the track. Let's get back to the passage!"
- If a **difficult question** is brought up that you don't know the answer to, don't pretend to know the answer; perhaps promise to find out more for next time.

After the Study: Good to pray for the members of the group, and follow up any pastoral needs that have been revealed, e.g. sick member of the family.

Creative Aids

Bring along to the study relevant objects, pictures, maps etc

Perhaps the group could read the Bible passage (if a story) as a **play-reading** – a narrator for the framework and people taking the parts of characters who speak in the story.

Is there a **game** related to the passage?

What about an occasional trip away or a different venue for a Christmas party etc?

How to Vary the Approach for Different Types of Groups

What might be the best approach to Bible Studies for the following:

BSA:

ECW:

SKEP:

Golden Agers:

A Mixed Group:

Bible Study as an Outreach in a Community

Call at people's homes and invite them along personally, perhaps take them attractive typed invitations. Tell them they can learn about God and what he wants of us, and there's much in the Bible that's interesting and will improve our lives. Manny Pacquiao found this! As an alternative you might offer a free Bible at each house and ask, if they've never studied the Bible before, whether they'd like you to conduct one in their home for themselves, their family and friends.

Follow the principles given above under 'Structure of a Meeting'.

At the beginning of the meeting explain people are welcome to share their views and we can all learn from one another.

Point out the Bible's table of contents, chapters and verses and a few other guidelines for those not used to reading a Bible.

The Scripture Union Method of Bible Study

Before the study ask God to enlighten the hearts of all present by his Holy Spirit and bring the passage to be studied alive to them. A good verse to quote is Ps. 119:105. Then look at the passage and ask:

- What does this passage teach about God: Father, Son or Holy Spirit?
- What is there practical in it for us?
 - Is there an example to follow? E.g. Is. 6:8
 - Is there a warning to heed? E.g. 2 Sam. 11
 - Is there a command to obey? E.g. Mt. 28:19-20
 - Is there a promise to claim? E.g. Josh. 1:9, Jn. 3:16

Bible Study Guides

Bertram Lim has written a series of good study guides:

1. *Lessons for Living* (Mandaluyong City: OMF, 1990)
2. *Lessons for Growth* (1994)
3. *The Gospel according to John* (2005)

Christian bookshops (e.g. PCBS in EDSA) normally have a good range of study material.

Otherwise, select your own Bible passage and use the Scripture Union method given above, perhaps later asking each member of the group to share a verse in the passage that they find helpful/interesting.

Some Key Words

COVENANT - a binding agreement between two parties entailing promises and obligations; the most important ones in the Bible are between God and Israel and God and Christian believers.

HILOT – a native healer of the Philippines practiced in massage and other skills

HYPOCHONDRIA – abnormal and ill-founded anxiety about one's health.

INDULGENCES – the remission of the temporal penalty for sins prescribed by the church.

LITURGY – a written order of prayers, canticles, Bible readings etc used in church services.

LXX – the Roman numerals for 70; it is an abbreviation for the Septuagint, the official Greek translation of the Old Testament and much of the Apocrypha, a work begun in Alexandria in the 3rd century BC purportedly by 72 translators.

PENANCE - a church system of paying penalties for serious sins; one of the seven sacraments of the Roman Catholic Church.

PSYCHOSOMATIC – the effect of mind over matter; can cause physical sickness.

REFORMATION – The 16th-century movement to reform the Church in Europe by making the Bible not the Pope or tradition the touchstone of sound doctrine and practice.

SCHIZOPHRENIC – a divided mind whereby a person appears to have two or more personalities; sometimes thought to be the result of possession by a spirit.

SCHOOLMEN - the teachers of philosophy and theology at the medieval European universities, then usually called 'schools', of which Paris and Oxford were pre-eminent.

TEMPORAL PUNISHMENT – punishment for sin that occupies time in this life or, it is claimed, in purgatory.

TORAH – the Hebrew word for the Law of Moses, the first five books of the Old Testament.

There are a number of other unfamiliar words used in this manual; most are explained when they are first used, but, for any others, please consult a good dictionary!

Some Key Books

- AUTTON, Norman *The Pastoral Care of the Bereaved* (London: SPCK, 1967)
- KUBLER-ROSS *On Death and Dying* (New York: Macmillan, 1969)
- LIM, Bertram *Bible Study Guides* vol. 1 *Lessons for Living* (Mandaluyong City: OMF, 1990)
vol. 2 *Lessons for Growth* (1994)
vol. 3 *The Gospel according to John* (2005)
- MACNUTT, Francis *Healing*, rev. edn (London: Hodder & Stoughton, 2001)
- MADDOCKS, Morris *The Christian Healing Ministry*, 3rd edn (London: SPCK, 1995)
Our Daily Bread (Manila: RBC Ministries – published annually in English and Tagalog)
- PARKER, Russ et al *In Search of Wholeness* (Nottingham: St. John's Extension Studies, 2000)
- QUOIST, Michel *Prayers of Life* (Dublin: Gill & Son, 1963)
- SHEIKH, Bilquis *I Dared to Call Him Father* (Eastbourne: Kingsway, 1979)
- STICKNEY, Doris *Water Bugs & Dragonflies* (New York: Continuum, 1982, 2006)
- STOTT, John *Your Confirmation* (London: Hodder & Stoughton, 1991)
- A Time to Heal* Report for the House of Bishops of General Synod of the Church of England
(London: Church House Publishing, 2000)

