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MELANESIAN JOURNAL OF THEOLOGY

PASTORAL CARE IN THE THEOLOGICAL TRAINING CONTEXT:

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Developing a Melanesian Approach to Pastoral
Counselling

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Care and Accountability Occur

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Institutions

Marriage and Family Life Teaching

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RENEWAL IN THEOLOGICAL SCHOOLS IN MELANESIA:

The Role of the Holy Spirit

The Role of the Holy Spirit in Renewal

Frustrations of the Devotional Life

Renewal and the Classroom

The Role of the Holy Spirit in Renewal

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The *Melanesian Journal of Theology* aims to stimulate the writing of theology by Melanesians for Melanesians. It is an organ for the regular discussion of theological topics at a scholarly level by staff and students of the member schools of the Melanesian Association of Theological Schools (MATS), though contributions from non-members and non-Melanesians will be considered.

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EDITORIAL

The Melanesian Association of Theological Schools has appointed the faculty of the Christian Leaders' Training College to be editors of this Journal. Many thanks are extended to Revd Christopher Garland of Newton College, who has ably acted as editor, over a number of years. Thanks, also, to Revd Dr Wesley Kigasung, and the staff of Martin Luther Seminary, who have previously managed subscriptions to this Journal.

I must apologise for the lateness in production of this issue of the Journal. The cover date retains the intended publication schedule.

This issue contains the papers presented at two conferences of the Melanesian Association of Theological Schools in 1994. The first conference was the MATS Study Institute, which had the theme of "Pastoral Care in the Theological Training Context". The second conference was the MATS Student Conference, which had the theme of "Renewal in Theological Schools in Melanesia". The reader needs to understand the context to make full sense of the papers.

The articles present two areas of great importance to theological colleges, and local churches, alike. They are areas, which tend to be more the forté of local churches. However, most theological colleges have a clear holistic concern for the student. Where students, upon graduation, are destined for church leadership, there must be spiritual and psychological maturity, as well as knowledge of the Bible and ministry.

The theological college, to some extent, is a "hot house", exerting great pressure on students, in many areas of their lives. These include living conditions, cultural differences, study pressures, challenges to old ways of thinking, and so on. Although there are some casualties, the pressure that theological colleges exert on students is necessary for their growth, and for the assessment of their suitability to graduate and minister.

Yet, how well equipped are theological colleges to address the full needs of students? The focus of the college tends to be academic teaching. Often there is not the time to deal with deep pastoral problems, because the programme must go on. Spirituality can take second place to the requirements of the curriculum.

The answer, I think, is not so much in the programmes, but in the personnel. The teachers, through their relationship with Christ, can make any subject a spiritual experience. Teachers, who have a love for people, will provide pastoral support, whatever the programme requires. Renewal in students' lives will result from college staff and leaders, who are praying, and living out a life of worship to God.

In preparing leaders for the church, the theological colleges should be providing a model of pastoral care and renewal that is needed in churches in Melanesia. They should show the way ahead.

Philip Tait, Dean of Studies
Christian Leaders' Training
College
September 11, 1995.

TEACHING PASTORAL CARE

Approaches to Training Students in Pastoral Care and Counselling

Kasuf Baik

Introduction

One of the major aspects of Christian ministry, besides communicating the gospel of Jesus Christ, is caring for the souls of members of a congregation, or a parish. Caring for the souls, operates, not only within the walls of a church building, but in any relationships with those Matthew calls “least of these” (Matt 25:31-46), and who acknowledge God’s presence in their midst. The “least of these”, in my view, are those whose need for warmth, nurture, support, and caring is heightened, or, if not, their need for caring is acute, during times of personal stress, and social chaos.

Pastoral care is, as we all know, a response to the need of such people. How can such people’s needs be met, and their lives be repaired? The answer lies in pastoral counselling. Pastoral counselling, therefore, is a “reparative expression of pastoral care”.¹ From my own experience as a pastor, and, also, from information shared, in talking with other pastors, and my father, who is the chief of my home congregation, I learned that many people in need see the pastor as a competent, trusted “*wasman bilong sipsip*”. They are asked to walk with them through their shadowed valleys. As those, trained, and called, to care, and to “feed”, Christ’s “sheep”, pastors’ theological education helps equip them with resources and skills to use as teachers and guides of spiritual life, in all aspects of their ministry. Enabling spiritual healing, and growth, is the core task in all pastoral care and counselling. However, the secular climate of our time is becoming a threat for our pastors. They are confronted with some major threats, as they seek to make the transition to the technological age.

The age, in which we now live, is an age of stress, and is also filled with all kinds of problems. There are problems of faith, doubt, doctrine, etc. There are spiritual problems, problems, primarily, in the religious area. There are also problems in relation to the economy. People’s concern is for their physical

¹ Howard Clinebell, *Basic Types of Pastoral Care and Counselling*, London UK: SCM Press, 1966.

and social well-being, and a better future. My general observation is that our people are standing on tiptoe, awaiting the latest word from the economists, the Ministers for Minerals and Petroleum, Tourism, Forests, Agriculture, etc., rather than from the theologians, the ministers of the God, who sustains the universe. For the majority, the clue to a better future is economy, not theology. Times have, indeed, changed!

Our age is witnessing a gradual disregard of the authority of the pastor/minister. The pastor is no longer viewed as one who has absolute answers for life's many difficult questions. Clearly, the pastor is confronted with some major threats.

As teachers in theological education and training, we are given the task to prepare and enable people, not just for meaningful roles, as gospel communicators, but also as competent counsellors, who can stand up against threat. And we, ourselves, need also to be competent to pass on the technical and theoretical knowledge.

Now, the skill and knowledge that are to be passed on, in our respective training grounds, may differ. Because I am ignorant of how each of our schools carries out the task of training for pastoral care, I shall, rather, outline the approaches we take at Martin Luther Seminary.

Martin Luther Seminary Curriculum for Pastoral Care and Counselling

The teaching of pastoral care, and counselling, is done in four parts:

- (a) Theology of Pastoral Care 1 is taught under the title "Stewardship of the Gospel" and it begins with Doctrine of the Ministry, and then leads on to a study of Baptism, Eucharist, the Office of the Keys, and other rites of the church. These are all dealt with, particularly, from a pastoral and practical perspective.
- (b) The second half of Theology of Pastoral Care is taught under the title "Ministry to the Community". During the teaching of this second part of Theology of Pastoral Care, attention is given to a wide range of areas of pastoral care. They are: visitation, ministry to the sick, the dying, and the bereaved, the pastor and his elders, ministry to congregational groups (e.g., women's group and youth group), Christian family life, mission outreach, and pastoral

vocation. This part of Theology of Pastoral Care 2 is designed for the students to apply their theological knowledge.

- (c) Pastoral Counselling 1 is geared towards helping students to develop a theological understanding of pastoral counselling, and to become acquainted with the basic skills involved in interpersonal helping. In this counselling experience, verbatim reports of pastoral visits are required, and this forms a basis for discussion of pastoral approaches to typical problems.
- (d) Pastoral Counselling 2 builds upon the skills developed during the first counselling course. Here, the students deepen their understanding of skills in counselling, through classroom instruction, and clinical experiences. In learning to be pastorally helpful to people in need, special attention is given to understanding people's spiritual needs, and identifying pastoral approaches.

This way of approach to the teaching and training of our students has its model in Jesus and His disciples. The disciples were taught, and trained, in this approach of reality practice, or learning-by-doing approach.

Conclusion

To conclude my brief presentation, I'd like to leave two thoughts that relate to the topic of this paper.

The Bible asserts man was banished (Gen 3:23), or driven out (Gen 3:24), because of being unfaithful to God's command (Gen 2:17; 3:11). To be "banished", and be "driven out", signifies God's action, in wrath, to punish man. This would be only a temporary punishment, for God would act to restore, or reconcile, man to Himself, as He vividly discloses in Gen 3:15. In the New Testament, this promised "offspring" of the woman is seen in the person of Jesus, the Anointed One of God. He speaks of Himself as One who has come to seek (Luke 19:10), and to serve (Mark 10:45), and to save (Luke 19:10), those who are lost. His healing of sickness, and other forms of human brokenness, is a central motif in the New Testament. His critics probably felt that He spent too much time with the sick, the burdened, and the disturbed. But, the importance that He attached to this aspect of His ministry, is very clear – His deep concern (and care) for the individual in need (cf. Matt 18:12-14 –

the parable of one lost sheep). His response to those, who criticised him for eating with sinners, and with the despised tax collectors, was, “It is not the healthy, who need a doctor, but the sick” (Mark 2:17). This response shows the orientation of His ministry.

The restoration to health and life, in the New Testament, is seen in the context of the kingdom of God. This is the rule of God, by grace and love, in and through the Son, Jesus Christ. The healings of Jesus (many of them) were described as signs of the rule of God by grace, to restore, renew, and re-establish the broken relationship between man and man, and man and God.

Now, the words “salvation” and “healing” are two words in the Bible that are intermingled. My view is that both are to do with deliverance from being under the power of Satan, sin, and death, and to be restored to God, to be under His grace, and to live a new and renewed life. This salvation, in Brister’s words, is a kind of ultimate healing.² And so it is this healing that restores one to God, and to his neighbour.

The second, and last, thing I wish to say, is in regard to Jesus’ ministry. As mentioned earlier, Jesus *came* (He left his Father, and His dwelling place in heaven), and *sought* man, not in the church, but in the streets, by the seaside, and out in the countryside, and *served* them with the life-giving word, the gospel of God’s love for man, revealed in, and through, Jesus Himself, and His substitutionary death, and victorious resurrection. Thus, He *saved* man, and restored him back to his original self, as God originally intended him to be. What I want to say is that our Lord Jesus has set, and left to us pastors, teachers, and theological trainees (the future pastors), His model – which is He, Himself – for us to follow. The focus of Jesus’ ministry was on healing, and helping people handle their life problems and crises. So He sought them out. We (as teachers) need, therefore, to emphasise, again and again, in our classroom situations to our students, to take Jesus as their model. As pastors, later in the field, they need to apply their pastoral counselling skills in informal settings, like their “Master and Teacher”, Jesus, to provide help to hurting people. Pastors need to take the initiative, in reaching out, and making help available to those, who need it, but are not ready, as yet, to ask for help.

² C. W. Brister, *Pastoral Care in the Church*, New York NY: Harper & Row, 1964.

In my view, the pastoral calling is to be seen by pastors as an expression of pastoral initiative, an important means of bringing a ministry of caring to people, in their homes, and wherever they are, and in so doing, identifying, and building, relationship bridges to those who need care and counselling.

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DEVELOPING A MELANESIAN APPROACH TO PASTORAL COUNSELLING

Pastoral Care in a Theological Training Context

Revd Charles Koete

Definition

According to Howard Clinebell, pastoral counselling involves the utilisation, by persons in ministry, of one-to-one relationships, to enable healing empowerment, and growth, to take place with individuals and their relationships.¹

From the Christian point of view, the above definition can be understood as a Christian mutual concern for relationships. This concern includes the well-being of individuals within the congregation, the extended family, in both small and large communities, whose lives are being both enriched, and challenged, by other cultures.

The concept of mutual concern (pastoral care), and counselling, always plays a very important role in our Melanesian societies. It is part of our traditional social and religious structure, which sometimes can be called “cultural counselling”. The approach, here, is directly related to, and only has meaning in, a particular culture and customs of our people, all through the Melanesian region. Traditional cultural counselling covers both social and religious matters, and its aim is not only to advise and instruct the individual, but also to settle problems that concern the whole community.

The Importance of Traditional Values in Melanesia

The search for a Melanesian approach to pastoral counselling can be best understood, and found, within Melanesian traditional values. Such values vary, according to many different languages, and tribal groupings, and customs. However, one of the most-common values within Melanesian society, is that of a “traditional community”. Although the shape and size of the community varies from one society to another, the group of people, which is essential for

¹ Howard Clinebell, *Basic Types of Pastoral Care and Counselling*, Nashville TN: Abingdon Press, 1990, pp. 25-26.

biological survival, emotional support, and meaning, is always of the greatest importance for the people in Melanesia.

“Community” is not simply an abstract concept, but represents people, who are closely linked to one another, which is the very fact that makes the members of a community more important. It must be clarified here, that a number of people are held together, within the community, by a web of special relationships. Firstly, there is a relationship that unites the individual members of a community. The right of each person within the community is unique, and must always be respected, according to one’s own status. For instance, the status of chiefs (big men), uncles, the brothers, and mothers-in-law, married people, elder brothers, and brother and sister relationships, is always respected, accordingly.

Secondly, relationships with the ancestors are always considered to be very important. It is believed that the dead have not gone away from the community, but live in a different existence, and remain part of the social unit. The people of a community are required to have a proper relationship with the dead, in order to avoid problems and sufferings.

Thirdly, relationships with the other neighbouring communities are also essential for the life of the community. Members of other communities are always respected, according to their status. The relationships vary, accordingly, but the fact is, that disturbed relationships with neighbours can bring harm, both to the individual, and a community. Fighting and death, with poisoning, and other associated problems, are some of the aspects, and results, of such broken relationships.

Finally, the importance of relationships to the total environment is symbolised by the various spirits and powers. Therefore, a broken relationship to the environment, to one of the spirits or powers, would bring sickness and suffering to either an individual or a community.

These are the relationships that maintain a Melanesian community, and so lead to a fullness of life. They can be seen as the channels for a better life. However, if there is strife, sickness, suffering, or death, the first move is to search, and locate, the cause of the problems. This can be done, by asking the question, “Which relationship has been broken or damaged?” The community is required to find out which relationship has been broken, as proven by the

persistence of problems and sickness. Any physical treatment is not effective at this point, unless a broken relationship is first mended.

The mending of such a relationship can be seen as pastoral counselling, at this point. It is the task of this consultation to search for a Melanesian approach to mend these broken and damaged relationships. However, the following are some suggestions, which might stimulate our discussions, in searching for a better, and relevant, Melanesian approach to pastoral counselling, today.

The introduction of the cash economy, and the accompanying changes to our Melanesian traditional society, have brought a new kind of picture, in the minds of young Melanesians today, of what it is to be a community. For instance, the present system of education is always geared towards educating children, or students, for jobs, rather than education for skills. It used to be the task of a Melanesian community to educate the children for skills. Such a task is now being neglected, but the community assumes that the teachers in the schools have done it. Every year, thousands of children drop out from schools without skills. They have to create some skills for themselves, without the help of a community. They have no skills for making bows and arrows, so they have to make home-made guns instead. They have no skills for building traditional houses, so they have to go around burning down buildings. They have no skills for either fishing or hunting, so they have to move to urban areas, fishing and hunting in the pockets, and shops, of others. These are some of the signs, and examples, of broken and damaged relationships within our Melanesian communities that need to be addressed immediately.

The Suggested Forms of Melanesian Approaches to Pastoral Counselling

1. There is a need to develop a sense of awareness, and responsibility, among students in theological schools and lay training centres. This can be done, in theory, but, above all, it must be put into practice, through regular visits to parishes, by both staff and students.
2. Pastoral counselling is already part of our Melanesian traditional system of education. Students and ministers must be taught, and encouraged, to revive it among the people of various communities. Elders must continue to pass on wisdom and advice to younger generations.

3. It is already part of our Melanesian social structure to have traditional social patterns of counselling. For instance, Melanesian society was built on a chain of authority, ranging from the chief (big man), at the top, down through various leaders, and people with special responsibilities, to the ordinary members of the community, and their children.
4. Pastoral counselling is not limited to being done by one particular person, like the minister, today. It is a community responsibility, and participation.
5. Pastoral counselling is not a technique, or something we read from books, but skills, based on wisdom and experience.
6. Pastoral counselling must be seen, in terms of respect, and obedience, to the older people within the community. In counselling, use a member of a group, a family, or clan, rather than a separate individual.
7. Use a group of people within the community, and discuss the summing up, with the summing up to be done by the elder or chief.
8. Use ritual actions of purification, cleansing, and compensation.

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DEVELOPING SPIRITUAL FRIENDSHIPS, THROUGH WHICH CARE AND ACCOUNTABILITY OCCUR

Fr John Koran SM

Our responsibility, as formulators of God's ministers, calls for an in-depth analysis of the effectiveness of our formation programs. It must challenge us to see whether we have been faithful to what we have set before ourselves, in each of our own institutions. May I give an example of the type of formation expected of us at the Holy Spirit Regional Seminary? We have been given the task of forming our priest candidates in the areas of: human formation, spiritual formation, intellectual formation, and pastoral formation. The theme of this gathering has, indeed, challenged us to critically look at our spiritual formation.

As I was reflecting on this theme, I had so many questions going on in my mind. One of the questions that came out quite strongly was: "Do we have the right environment for spiritual friendships to develop among the students and the staff?" I am thinking of an environment, where there is faith, confidence, and trust in one another, to name a few. There must be that environment, where we all sense the presence of God, in the whole of creation, and in the lives of one another. When that is achieved, we begin to relate to our God, and to one another, as friends. Another exercise that we need to do now is to have some kind of understanding of friendship, from a human, and divine, point of view. This will, then, enable us to see how we can help one another develop in our spiritual lives.

Friendship is a highly-personal experience that we ponder with delight. It is because authentic friendships make us so happy. Friends are enriched by one another, and elated (stimulated) by their friendship. A current word for such joyous experience is "fulfilment". We are happy when "filled", not empty, when our needs, especially those that are subtle and deep, have been satisfied. And true friends readily tell the world that they are filled.

This fulfilment is in double-measure. Each friend can live in two personal worlds, not just one. The more complete the friendship, the more thresholds are crossed, each friend gladly opening out the mystery of whom he

or she is, telling what, in the past, has gone into shaping the mystery, and expressing cherished hopes for future growth. Friendship has been the unique key to this personal giving and receiving.

Friendship preserves, and enriches, on so many levels. That is, each personality and character is enriched. Numerous relationships radiate from each personality to other people, and to a vast variety of things and events. This rich experience, too, is exchanged between friends, making each other more and more fulfilled, and more and more happy.

Our capacity for such enrichment is surprisingly large. We become aware, rather, that our desire has grown, and even has a limitlessness about it. On the one hand, we discover that we cannot well manage more than a handful of deepening friendships. On the other hand, our growth in fulfilment helps us realise, not only that each of our friendships fulfils us differently, but, also, that all those we have are in no way enough! The human condition is both limited and unlimited, and this spells conscious frustration for persons sensitive to the paradox. For others, it is most likely a hidden cause of discontent.

In spite of our frustrations of human experience, we have received astonishing good news. The Lord has seen, and understood, our desire. He has made our happiness His concern. At the Last Supper, Jesus called His apostles His friends. He was so intimate with them that He invited them to the tripersonal intimacy, and vastness, of divine life. Each of them was to become a friend to God, the Father, God, the Son, and God, the Spirit. Each of them now had the opportunity to become enriched in measureless measure, to become inexpressibly fulfilled, and indescribably happy.

Down through the ages, friendship has been a key experience for Christian spirituality. John and Paul give us moving passages about friendship with God, and among believers. Several Fathers of the church make it their central theme. Saint after saint, through the centuries, has grown in intimacy with God and neighbour.

Friendship, though central, is but one aspect of life, and not every person finds it the appropriate approach to God, at every stage of his or her life. God is Father, Brother, Counsellor, Shepherd, Teacher, Creator, Saviour, and Friend. It must be said that the experience of friendship offers the most-complete approach to God that human language can express. At this point, we may deepen our understanding of friendship by exploring the interrelation

between human friendship and divine friendship. For divine friendship expresses an authentic core spirituality for all Christians.

“The faithful friend is priceless”, proclaims the author Sirach (Sir 6:15), for a friend is found only after severe testing, mainly at times, when help is needed. A true friend appreciates, and provides correction of faults (Prov 27:5ff), and authentic friendship especially thrives in an atmosphere of reverence of God: “He who fears the Lord, makes for himself true friends; for such as one is, such is the friend that he has” (Sir 6: 17).

The Old Testament also closely interrelates human friendship, and friendship with God. God calls Abraham, the patriarch of faith, His friend, whom He will love forever (Is 41:8; 2 Chr 20:7). Moses, too, spoke with the Lord “face to face, as a man speaks with his friend” (Ex 3:11). Solomon teaches the people that anyone who seeks the wisdom of the Most High will “win God’s friendship” (Wis 7:14).

The second notion, found in the Old Testament, is that the believer, who develops friendship with Yahweh, will find in it a great help for his human relationships, for the model, and source, of true friendship is the friendship, which God seals with us.

The New Testament interrelates human and divine friendship even more. St Paul remains faithful to whole lists of human friends (Rom 16:1-17), although he is particularly intent upon his friendship with God (1 Cor 1:9). St John’s constant theme, of course, is love and friendship between the Lord’s followers (3 John 3:3-5), but John’s gospel strongly teaches, too, of the Lord’s friendship for them: “You are my friends . . . I have called you friends, because I have disclosed to you everything I heard from My Father” (John 15: 14-15). John, himself, became the type of friend of Jesus, but he records, as well, the beautiful friendships Jesus had with John the Baptist (John 3:29), Martha, Mary, and Lazarus (John 11:3-36). It is, also, for John the Evangelist to reveal that Jesus wishes a similar friendship with all who believe, and that this relationship will reach the surprising depth of laying down his life for his friend (John 15:11-14). Jesus loves His followers, as the Father has loved Him (John 15:9). All three persons of the Trinity, in fact, wish to relate to baptised persons, in a context of love and indwelling (John 14:10-25).

METHODOLOGY OF PASTORAL CARE IN THEOLOGICAL INSTITUTIONS

Revd David Vincent

Introduction

It is, perhaps, appropriate to begin this paper with a review of the meaning of pastoral care, so as to agree upon the scope of our topic. Clinebell defines pastoring as “the broad, inclusive ministry of mutual healing, and growth, within a congregation, and its community, throughout the life-cycle”.¹ A number of alternative definitions could naturally be cited, but Clinebell’s approach is suggestive of several headings that will be useful for our present discussions.

His use of “*broad*” and “*inclusive*” are a reminder that the Spirit pervades, and is concerned with, all areas of life, comprising mental, physical, emotional, social, religious, etc., and, therefore, that Christian pastoral care is likewise to be *holistic*.

Secondly, Clinebell’s mention of “*healing*” and “*growth*”, indicates that nurture is as much a part of pastoral ministry, as is caring for people, during their troubles. Indeed, we may be right to emphasise the positive, growth-oriented nature of pastoring, rather than allowing it to focus on “problems”. In the context of theological education, we might, for example, say that personal formation is, ultimately, more important than dealing with cases of “discipline”. Through Christian pastoral care, people should be encouraged, and enabled, to recognise the presence, and care, of God in their lives, and to make an appropriate response to Him.

Similarly, if pastoral care is to be “throughout the life-cycle”, then it is an everyday process, even if there are, naturally, certain occasions, which call for concentrated pastoral ministry. Such times will include the major events of life (graduations, marriages, births, etc.), as well as the circumstances, which lead to strain or crisis.

¹ Howard Clinebell, *Basic Types of Pastoral Care and Counselling*, 2nd edn, London UK: SCM Press, 1984, p. 26.

Then, lastly from Clinebell, and particularly noteworthy for our discussions here, is the fact that pastoral care should be “*mutual*”. If this is true for a normal Christian community, then it should be especially so among those, who are in training for the ministry. This, then, will lead us to emphasise the involvement of the whole community in pastoring, along with the specific role of staff, and other leaders.

With these general points in mind, we may turn to consideration of pastoral care in theological institutions. Our attention, here, is given mainly to methods and approaches, although reference to pastoral issues, and examples, will structure the discussion.

Personal Growth and Spirituality

If we accept the suggestion that personal formation is central to pastoral care (and we may see a certain parallel here with “prevention being better than cure”), then we must face, again, the familiar issue of how to make theological education more than just an academic exercise. Honest intellectual inquiry is an essential element of ministerial preparation, but students and staff, alike, also have a continuing need to relate academic study to their own lives and faith. The road from the head to the heart is often long and difficult, but the journey is inescapable, if our spirituality is to be sincere, and our ministry effective.

The regular pattern of organised worship and fellowship are, of course, an important part of this process within our institutions. They provide, not only the experience of leadership, but also the opportunity, and encouragement, to reflect upon one’s studies. We may, however, need to assess the extent to which our patterns of worship and fellowship facilitate these processes of personal “digestion”.

Informal group fellowships often allow further expression of specific questions and needs, and so become significant occasions for growth. No doubt, our college programs include this type of grouping, with a variety of activities (socials, Bible study, times for prayer, singing and worship, etc.).

Similarly, friendships can lead to openness and growth. This important aspect of (mutual) pastoral care is being discussed in a separate paper, and need not be given further attention here. But its emphasis upon individuals leads us to consider the richness of each person’s prayer and reflection.

While it is probably true that Western Christianity has over-emphasised the individual, Melanesian traditions also had a place for personal spirituality. Leaders could have their own secrets, their own intimate relationships with the spirits, and their personal customs, or taboos. While Melanesian life may be essentially communal, we may consider whether our colleges give sufficient attention to individual prayer and reflection. Do the constraints of community, and academic, life give enough encouragement and opportunity to individual development?

For example, it has been interesting to note the positive response from Rarongo's final-year students, to the introduction of a one-week retreat, shortly before their graduation. In other MATS colleges, various opportunities are arranged, to encourage devotional life. For example, personal and family prayer times may be included in the weekly program, or regular days for reflection and prayer may be scheduled each term.

Family Enrichment

For married students (who form the large majority, in many of our colleges), Christian growth should specifically include their family life. We are aware of the pressures, which changing culture has brought to marriages, and of the many pastoral needs that arise in this area. Furthermore, as new graduates, our students will face the additional demands, which ministry places upon a marriage. It is, therefore, apparent that family enrichment needs to be a central aspect of pastoral care, in our theological colleges.

No doubt, our teaching in this area includes both practical and personal elements (again, further discussion of this will be taken up in another paper). Similarly, patterns of fellowship and community life will naturally include family activities.

At Rarongo, we have two particular ways of encouraging partnership in marriage. Firstly, there is the wives' study program, by which the role of women in ministry is taken seriously. As a recent development to this, student wives, who have completed high-school education, are encouraged to join the main academic programme. Their involvement here is working out well, and, naturally, enhances the sense of partnership with the men.

And then, secondly, as an encouragement of marriage partnership, on one afternoon each week, the husbands are expected to look after the children.

Some male students take this as a positive opportunity (and may also prepare the family's evening meal), while others seem to have a more-reluctant attitude.

In Times of Trouble

Since most students are away from their own home communities, they are without the immediate support of those natural relationships, and are also unable to assist some of the people, for whom they have a special responsibility. Both "ends" of student dislocation thus create special pastoral needs, on hearing of problems back home, they will feel a heightened sense of concern, or homesickness, and when difficulties arise in their own lives, isolation can become an added burden.

It is here that the "mutual" aspects of pastoral care come to the fore, in our communities. Probably common to all of our institutions, is a network of "pastoral-care groups", perhaps organised within linguistic, or provincial, boundaries. When such traditional support groups are enriched with Christian caring, there will be no shortage of visitors to the sick, or fellow-watchers, during a wake. Food appears, and is prepared, without even a mention, while prayers and "presence" are automatically shared, all through the genius of Melanesian community.

And yet, there are also some measures of support, which can be taken at the institutional level. Adequate medical care is presumably available in all of our communities, but, on the more-general level of facilities and finance, is our provision always adequate? Holistic pastoral care includes the needs for housing, food, and health (partly, again, as the wisdom of prevention), even if there is a sense in which trainee church leaders should "learn to be content" in poverty, as in abundance. And again, since self-reliance is an important virtue to be learnt, gardening, or fishing may rightly be included in the demands of college life, and yet uncertainties remain, as to whether the church is fulfilling its responsibility of care towards its students.

Here is, perhaps, not the place for lengthy discussions on financial support of theological institutions, yet this remains an unavoidable issue, in our pastoral care. We may note that a few MATS colleges are able to attain a measure of self-support, through various "projects", while some others are now looking more in this direction.

The Role of the Staff

In emphasising the mutual aspects of pastoring within our communities, we will want to acknowledge, also, the importance of specific leadership in pastoral care. The more-senior students may be given this responsibility (perhaps as “elders/deacons” within their pastoral care groups), but it is probably usual and good for staff, also, to be involved here (again, perhaps, within a structure of pastoral care groups, although not confined to it). Staff experience can add insights and maturity to the care, which is offered, and also, of course, provide a practical example of ministry, from which the students will learn.

Ideally, of course, such staff responsibilities would be set within open relationships of knowing, and being known, through a shared life of both informal, and more formal, occasions. But the reality is, perhaps, often rather different, in the face of teaching and administration, which is expected of most staff.

The solution, adopted by other types of institutions, is, of course, the appointment of chaplains, who can give more time to counselling, spiritual direction, and other aspects of pastoral care. Some overseas theological colleges have also found the role of chaplains to be helpful, but this pattern may not be so appropriate in Melanesia. Pastoral involvement, by the staff, is probably an important part of the relationships, through which teaching-learning takes place most effectively, and a withdrawal of staff from pastoring could adversely affect the overall education process of the institution.

Finally, we should consider care for the staff, which raises the difficult question of “who pastors the pastor?” Despite an ideal of mutual care, the pastor of a local church is often left to his own devices, by which he may, or may not, develop suitable relationships that provide appropriate support. Pastoral care groups, within our institutions, can offer a genuine fellowship, but the nature of staff-student relationships is not easily favourable to two-way support, in all circumstances. Mutual care, among the staff, perhaps including a pattern of fellowships and retreats, would seem to be the most helpful approach.

One MATS college holds a weekly faculty prayer meeting. Another has a weekly staff fellowship that is both social and devotional. In a third college, there is a staff retreat at the beginning, and end, of each academic term. No

doubt, it is never easy to give the time for such activities, but, if we see staff relationships as a priority, then these three examples indicate some of the possibilities.

And, indeed, we may regard this as of particular importance, here in Melanesia, where a person's words are compared carefully with their actions. If a theological teacher's lifestyle is to fit with what is presented in the classroom, then inter-staff relationships need to demonstrate a fair measure of that openness, and mutual caring, which is our Christian ideal.

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MARRIAGE AND FAMILY LIFE TEACHING

Armin Bachor

Introduction

This paper is not a “how-to-do-it” manual, concerning the subject of “Marriage and Family Life Teaching”. It is rather a “how-it-could-be-done” proposal. This paper is an invitation to rethink the topic, and to sharpen the vision for an integrated “Marriage and Family Life Teaching Program” at any theological school in Melanesia.

Throughout this paper, I base my practical proposals on the current academic setting at the Maria Molnar Bible Training College (BTC).

Since the spiritual fruit of the ministry of a married pastor is going to be the result of a united effort of himself, his wife, and his children, he needs constant spiritual strengthening of the unity of his own marriage and family, which is the basis for his ministry.

This spiritual input should begin during the time of his ministry preparation. It, therefore, requires an appropriate marriage and family life teaching, within the curriculum of the theological training institution, which focuses on both the student and his spouse.

The course should provide both an intensive counselling for the student, and his wife, and an adequate academic training for being a marriage and family counsellor in his ministry.

The Need – Thesis

Unity in Ministry Preparation:

1. Focus on student and spouse.
2. Counselling and spiritual strengthening.
3. Academic training for becoming a counsellor.

Unity in Marriage and Family:

1. Understanding biblical principles.

2. Applying biblical principles.
3. Essential basis for fruitful ministry.

Unity in Ministry:

1. Constant effort of maintaining the vision.
2. Constant evaluation and redeeming of roles.
3. Result = Spiritual fruit (John 15:16).

1. Unity in Ministry Preparation

The key for any fruitful ministry is unity. First, there is the united training of the pastor and his spouse at the theological training institution, which calls for a combined training of the pastor and his wife, or a special training program for the student wife. At all costs, the training should focus on both the student and his wife.

The course, preferably, should be conducted by team teaching, where the teacher and his wife teach the student and his spouse. The focus should be on encouraging communication between the student and his wife, and on partnership. The course in marriage and family life should provide private counselling for both the pastor and his wife, by the teacher and/or his wife. Counselling sessions could be set up for both, in separate sessions, where the teacher deals with the student, and the teacher's wife with the student's wife. Wherever possible, the provision of combined sessions, where all four are talking about certain topics and problems, should be arranged.

The course in marriage and family life also should give a careful analysis of the various biblical concepts of marriage and family life.

The idea that the course might provide an adequate academic training for becoming a marriage and family counsellor is desirable, but, probably, would be to go far beyond the focus of the course, and would be too demanding for the student.

2. Unity in Marriage and Family

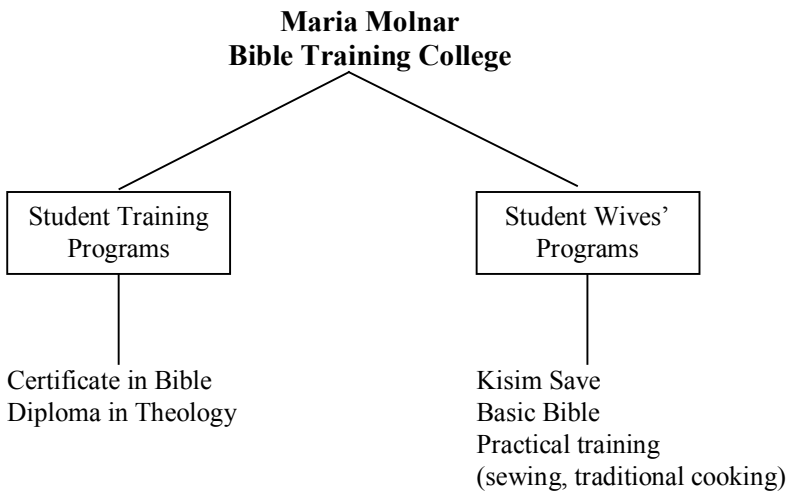
The goal of the course should be that biblical principles are clearly understood by the student and his wife, so that they can be applied in the everyday situation. While on campus, the marriage of the student and his wife,

and their family as a whole, should grow towards greater maturity. The unity of the marriage and family should be seen as the utmost, essential basis for a fruitful pastoral ministry.

3. Unity in Ministry

Unity in ministry, as the essential basis for a fruitful and successful work, has to be maintained constantly. The student should have learned, in the course about marriage and family life, and in his practical experiences on campus, that keeping up the unity in marriage and family is a constant effort of love and mutual assistance of both partners. In the same way, the vision for ministry (i.e., the answers to the questions: “Why?” and “How?” the ministry should be done) has to be kept up by both partners, in a mutual effort of finding, and redefining, the answers. At the same time, the pastor and his wife have to work at a constant evaluation, and redefining, of their roles within the family, and within the realm of ministry. This is because of the always-changing situation within the family (number of children, death, and relatives), and within the realm of ministry (church size, various groups in the church, interpersonal conflicts, and geographical changes).

Academic Setting for “Marriage and Family Life Teaching”



1. Wives with grade 6, and above, can take part in certificate courses, without paying extra fees.

2. The course “Marriage and Family”, at BTC, is located under the elective courses. The length is one term, which is equal to 1 credit (1 credit = 30 class hours, and 10 hours homework).

The overall goal of the course would be to instruct both the student and his spouse.

Some options could be:

1. A combined lecture for student and his spouse. Assignments for both, to work on together in class.

Problems:

- What academic level has to be chosen, if the husband is in the diploma level, but his wife does not have grade 8 or 10?
- What kind of text book should be used?
- What language has to be maintained in class, English or Pidgin?
- What about child care, when the mother is in class?

- 2 Teaching the student in class, and having him do some assignments together with his spouse at home.

Problems:

- Will there be enough discipline to fulfil the requirements?
- Are there any communication problems between husband and wife?

3. Teaching the student and his wife parallel to each in their programs.

- The content could be adjusted to academic level.
- Plan sessions of group work during the course.

Problems:

- The teachers need to closely work together in time planning, which takes a lot of organisation.
- Feedback and progression of both programs have to be regularly exchanged, which is time consuming.

Content of “Marriage and Family Life Teaching”

For the outline of the content of this course, I use the BTC catalogue course description.

1. Identifying and Describing the Christian Family

This includes analysis of the biblical basis for marriage and family life, and the biblically-defined distinctions and functions of the Christian family.

At this stage, it would be absolutely essential to regard the Bible as the inspired, and inerrant, translation of God for man, as the absolute, and only, authority in questions of marriage and family. If the absolute authority of the Bible in those matters is denied, then it will lead to the confusing dependence on the changing ethical codes of the non-biblically-thinking society.

2. Preparing for Christian Marriage

The course must include a special section for single students. At this point, specific assignments are to be given to single students.

3. Defining, Clarifying, and Building Effective Family Roles and Relationships

In this section, there could be placed the essential group work sessions between the student and his spouse.

4. Parenting and Child Training

5. Dealing with Practical Concerns and Serious Marital Problems

In this stage of the course, there should be the opportunity for individual counselling of the student and his spouse.

6. Evaluation of the Christian Home in Melanesia

At this point, the student should be involved in sharing and collecting information about the situation of the Melanesian Christian home.

Conclusion

Besides offering the course “Marriage and Family Life” at the theological training institution, there should be the opportunity for longer-married pastors to attend a post-certificate program about marriage and family life. It would be easier for them to pick up the content, because of their advanced experience in marriage and family life. Also, some thought should be given to the set up of a local-church-based program of marriage and family life, to strengthen families and marriages within the congregation.

Unity in ministry, as the result of unity in theological training, and unity in marriage, should guard the pastor against a ministry “drop out”, or difficulties, which could be caused by marital or family problems. Many marital and family problems seem to be arising in connection with finances, the extended family, adultery, and polygamy.

I believe that a consistent marriage and family life teaching, which is based on clear biblical principles, and focuses on the spiritual maturation of faith in Jesus Christ, can prevent the student and his family from those marital and family problems that could lead to serious difficulties in their ministry, or even to a ministry “drop-out”.

THE DEMONIC PROBLEM AND PASTORAL COUNSELLING

Don B. Muhuyupe

[In the printed version, some footnotes had been omitted. These footnotes have now been added, which has resulted in some of the original footnotes being renumbered. –Revising ed.]

Introduction

“Son of man, I have made you a watchman for the house of Israel. Whenever you hear the word from My mouth, you shall give them warning from Me. If I say to the wicked, ‘You shall surely die’, and you give him no warning, nor speak to warn him from his wicked way, in order to save his life, he shall die in his iniquity, but his blood I will require a your hand” (Ezek 13:17-18).

The words of Ezekiel, I would like to use here, continue to verse 21, and, according to my interpretation, they describe the role of the minister. The minister is, as his title indicates, a servant of the Lord, a shepherd, a guardian, and, of course, the messenger of the light of the world (Jesus Christ) to the world. In a congregation, a minister is primarily a facilitator.¹

He is also a prophet of the community in which he lives. With his prophetic assignment, it is his responsibility to ignite the conscience of the individuals in the community to the existing spiritual problems and their causes, and to assure them that there is only one solution to that problem. He urges, and simultaneously assists, either the individuals, or the community, to maintain their relationship to their Creator.

The demonic problem is categorised as the spiritual problem, however, it can also be characterised as idolatry. Although the people may be ignorant of the idolatrous nature of the demonic problem, they fear it. By that attitude, the supernatural aspect of the so-called demonic potential is upheld. Whoever is identified as possessor of any form of authority, e.g., to heal sickness, believed

¹ Mark Ellingsen, “Word and World”, in *St Paul*, vol 1 no 4 (1981), p. 338.

to be caused by an evil spirit, or uses the power of any evil spirit to disturb the health of a person, and eventually kill, is esteemed a lord, or the master.

The belief in demons has existed in Melanesia for many thousands of years, and is deeply rooted in the conscience of Melanesians. The articles by Jatiban Nail² and Esau Tuza³ portray the traditional benefits in the area of healing. Healing is also an integral part of traditional religion. Nowadays, those who practise traditional healing, claim that the healing ministry is given to them by Jesus Christ, or the Holy Spirit, through traditional religion.

The Simeon Namunu demonstrates the atmosphere or the environment in which an individual person is brought up.

Our grandmother was a very faithful church member, as well as a local preacher. She was very keen on our attending Sunday school, and regular church services. In spite of her Christian convictions, however, she did not hesitate to tell us about how spirits, living in the trees, caves, rocks, and certain other specific areas, could affect us, if we were not careful. ‘These spirits are dangerous, and can make you sick and die,’ she said. She believed very strongly, too, that witches were very active at night, roaming about, laying traps to harm people, towards whom they had hostile and vicious feelings. Innocent people could be caught in those traps if they were not careful. Hence, we have to be careful, and return home before dark. If my brother and I got ill, my grandmother would send for a sorcerer to drive out the evil power, or objects in our bodies, which were causing the illness.⁴

This lengthy quotation enables us to understand the cosmos, in which all communities live. My father was a pastor, my mother was a committed Christian, but we were not isolated from other people. We actually lived among the people, as members of the community, so that I learned from my parents the Bible stories, and, from others, the stories of witches, spirits, and

² Jatiban Nail, “A Healer in Two Traditions”, in O’Brien, Helen, ed., *Healing Ministry: part two, Point* (1/1982).

³ Esau Tuza, “Life: An Attitude to Living: a Cultural Viewpoint from the Solomon Islands”, in O’Brien, Helen, ed., *Healing Ministry: part two, Point* (1/1982).

⁴ Simeon Namunu, “Spirits in Melanesia and the Spirit in Christianity”, in Wendy Flannery, Wendy, ed., *Religious Movements in Melanesia today* (3), *Point* 4 (1984).

even the stories of demons. So my life was sandwiched between the two worlds.

The Demonic Problem

Melanesians were, and are, religious people. Traditional religions play an important role in the people's spiritual affairs, and the total life of the community.⁵

The belief in demons, or evil spirits, is a part of traditional religion, as it is included in the cultural tradition. Melanesians are possessed by that belief, so that they try every possible way to harmonise their living in relation to what they called "*masalai*" – spirits that are believed to be harmful. They go through specific rituals to resist the harm caused by the evil spirit, or follow a certain pattern of life, to avoid disturbing their relationship with the spirits (disturbing of relationship in dangerous). The problem, I would like to point out here, is that the people are becoming slaves of that belief, and we need to pay special attention to those people – using specific tools, instead of using blacksmiths' tools, for performing an operation.⁶

There are two additional cases, which I would like to mention here. A man came to me with a bottle of unknown liquid. He advised me to wash my wife and myself, because we were just married. He explained, "You are just married, and still have the youthful attractive power that would invite outsiders to disturb, and even destroy, your marriage. The liquid will help confine your attractive power to your marriage. You are living in the urban area, among different people, with different cultural powers." He was actually a member of my congregation. I did not want to embarrass him, and so I asked him to leave the bottle at my house. I did not use it, of course, but, by receiving it, I conveyed the wrong message. He came a second time, when he heard that my wife was ill, with bark of a tree. I refused to take the bark, and told him that I had only one healer, i.e., Jesus Christ, who has overcome the world. He went away, but I visited him, some days later, and made him a regular attender of our church services.

⁵ Ennio Mantovani, "Introduction", in Ennio Mantovani, ed., *An Introduction to Melanesian Religions, Point 6* (1984), p. 1.

⁶ John D'Arcy May, "Introduction", in John D'Arcy May, ed., *Living Theology in Melanesia, Point 8* (1985), p. 69.

His attitude demonstrated the world in which he lived, and that enabled me to consider a different approach for my preaching. Although people are born in so-called Christian areas, even third to fourth generation Christian, the traditional beliefs and practices remain somewhere in the corner of their hearts, as parts of their lives. I was told by an Indian that he had been in the Christian-run school for ten years, but that did not change him from being a Hindu. The same is true in Melanesia.

It is sad to say that, but I mention it so that we can understand the situation, which challenges the ministry of the gospel of Jesus Christ. The students of the theological institutions were brought up in two religious environments, namely, Melanesian and Christian. They came to seminaries with that background. Some came as changed persons. Others are what we call “following the crowd”. The second case, below, will serve as an example. I was once told, by a fifth-year student, the story of the evil spirit living around our campus. He confirmed the demonic activity of the spirit by giving me the number of victims. I asked him whether or not he believed in them. He answered, “Yes, I heard them laughing, and once they threw stones at me.” He warned me not to go towards that area at night. I asked him a few more questions, with the intention of getting him to realise the fact that, although we Christians live in the world, we live under the protection of the Lord Jesus Christ. He did not change, unfortunately, and left the seminary a day before graduation.

Pastoral Care and Counselling

Jesus commanded His apostles to make disciples, not merely believers, in an intellectual sense, students, in an academic sense, or converts, in a statistical sense. People do not necessarily grow in discipleship by making a decision for Christ, accepting a doctrine, attending a class, or participating in a seminar. While these, and other things, may be appropriate steps along the way, and may help people become more knowledgeable, they do not necessarily make people more faithful.

Disciples are made, not simply by teaching, but by training. Maturity comes not only by obtaining information in the Word of God, but by having spiritual formation. Spiritual formation involves more than preaching: it requires pastoral care that helps people to live in the Word of God. In the charismatic renewal, the idea of teaching is being broadened to include practical training in discipleship, in which believers

are encouraged and supported in Christian growth, not only by teaching, in an academic sense, but by the personal association and example of a spiritual mentor.⁷

This quotation helps to clarify the aim we should have in mind, when we are training disciples. The students are called out of the situation, which I mentioned, earlier. Of course, they have accepted the call, but they have to be reminded of their calling. As St Paul stated in Rom 15:1-2: “We, who are strong, ought to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbour, for his good, to edify him.” The edification requires more than growing in an intellectual knowledge of the word of God. Although growing in biblical and theological knowledge is a necessary part of equipping the shepherd for ministry, the edified are encouraged to examine themselves, and achieve a personal spiritual transformation. “Examine yourselves to see whether you are holding to your faith. Test yourselves. Do you not realise that Christ is in you?” (2 Cor 13:5)

In theological institutions, the pastoral counselling and training emphasis is, basically, on a pastoral vocation – preaching, and teaching others. While it may be part of training, the pastoral counselling emphasis should be more on self-edification. When I observe how St Paul handled the elders and the leaders of the church, I noticed that he urged them, first, to look at themselves. Acts 20:28: “Take heed to yourselves, and to all the flocks, in which the Holy Spirit has made you guardians, to feed the church of the Lord, which He obtained with his own blood.” Rom 2:21: “you then, who teach others, will you not teach yourself?” 1 Tim 4:7: “Have nothing to do with godless and silly myths. Train yourself in godliness.” 1 Tim 4:16: “Take heed to yourself, and your teaching, hold to that, for by so doing, you will save both yourself, and your hearers.”

Pastoral counselling may now take the role of assisting the individual student, in theological institutions, to build a positive self-image. Again, Paul says, in Rom 12:2: “Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good, acceptable, and perfect.” In pastoral counselling, it is necessary to gain information about the surrounding world. It is an essential part of equipping

⁷ Larry Christensen, ed., *Welcome Holy Spirit*, Minneapolis MN: Augsburg Publishing, 1987, p. 239.

the shepherd. The shepherd has to be aware of the nature of the sheep. The shepherd has to have a wider scope of knowledge, so that he may be able to understand the problem of the sheep, and, with this knowledge, lead his sheep to reach the solution. But, the aim of assisting the shepherd to obtain the information, should be clarified, so that the shepherd may not conform to the sinful nature of the sheep, or the world, but be transformed, both on his part, and on the part his sheep.

“First take the log out of your eyes, and then you will see clearly to take the speck out of your brother’s eye”: Matt 7:5.

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DISCIPLINE AND PASTORAL CARE

Revd Tarp D. Goma

Introduction

Webster's dictionary describes discipline as "training that develops, corrects, moulds, or perfects self control, mental faculties, and or moral character, or orderliness, and efficiency".

I know discipline also has several other meanings. But I will use the idea of disciplining as correcting men and women, so that they are able to have self control, have a Christ-like mentality, and live a Christ-like life, morally and ethically. This paper will study how we, as theological training institutions, can promote that discipline. I will use the Nazarene Bible College as a model of the idea of discipline, and pastoral care.

College Objective

1 Cor 9:24-27 (NIV):

- v. 24 Run in such a way as to get the prize.
- v. 25 We do it to get a crown that will last forever.
- v. 26 I do not run like a man running aimlessly; I do not fight like a man beating the air.
- v. 27 No, I beat my body, and make it my slave, so that after I have preached to others, I, myself, will not be disqualified for the prize.

I believe the Apostle Paul is saying here that he trains his body hard, or severely disciplines his whole life, so that he lives a godly, Christ-like life, and preaches and teaches a Christ-centred message. For teachers to live and promote self-discipline, the college needs to have an overall objective, or plan, for the students' total training program. With this goal, all activities planned, within and outside, of the campus, must aim toward training, and preparing, the whole man.

I quote objectives from the Nazarene Bible College's 1994 Handbook/Catalogue:

“We believe that education should affect, and train, the whole man. We aim to prepare our students intellectually, socially, and spiritually, to better serve God and the church.

“The College feels very strongly that the life of holiness produces clean and pure standards of Christian conduct.”

A proper objective will help theological colleges to design and execute programs that will properly train, and prepare, students to meet the church's needs in PNG.

Each denomination has its own main goal, towards which, all teaching, preaching, and living, is geared.

The PNG church's immediate need is to train persons, who can qualify to pastor our churches. Some years down the road, we can train people, who just want to get a religious education, but now our training should aim to meet the churches' immediate need.

God may call some of our best students, later, to enter seminary, to get higher certificates. Our preparation, now, should prepare the students for such opportunities later. A life that is developed, and tried, in a somewhat protected, open environment on the campus can later be lived in an unprotected, open environment, out where they will go and minister.

Staff and Student Discipline

Staff members are asked to live as role models of a life that honours God, so that students see Christ at work in their lives. Students imitate more of what teachers do than say.

There is a short Bible study and prayer meeting held every Thursday night in one of the staff homes. Teachers meet, and talk over matters related to the running, and well-being, of the college, and any major denominational prayer requests. It is also a time to catch up with the latest news update on certain issues that have been answered by God.

Some gospel crumbs are given during our regular staff and college administrative meetings. The principal usually shares insights, which help, and enhance, our Christian living and teaching.

It is a blessing to know that coworkers bear with us when we stumble, and go through times of testing, or decision making, as well as in times of rejoicing. Teachers are encouraged to take other courses from Fuller, or CLTC, that would help them.

Each director is responsible to counsel, and give guidance, to students in their program.

A lot of Christian living and guidance is given, in the process of classroom teaching, with other practical guidance out of class. The students are involved in ministry, where they can practise the class emphasis. Present ministry opportunities sometimes involve Nazarene Youth International (NYI), evangelism teams, market evangelism, Sunday school, etc.

The student council president, and class captains, are responsible to counsel, and pray with, those students, who have problems. They refer difficult matters to the Principal, or the program directors.

We believe that students are grown-up adults, and there is no need to monitor, or police, their living. We encourage them to live out, practically, what has been taught to them. Sometimes, we have problems that need disciplinary action. The college administrative committee either warns the student, or suspends them from the campus. Many times, they are given grace periods, in which they are expected to straighten out their lives, and become mature in their Christian walk.

Students are encouraged to meet regularly, in groups, or as a team, and have regular fellowship, and daily devotions, in the family, or as singles.

Care for the needy is provided, with used items of clothing given free, while the rest of the used clothing is sold, at an affordable price, to remaining students.

We encourage mixed groups in work, housing groups, and any college-related activities, so that they learn to live and work with people with many cultural differences.

Each class marks a chaplain, to roster and monitor devotions before class, and at the end of the day (at close of night study).

Every Wednesday night, the whole student body meets for a prayer meeting in our chapel. They share their prayer points, and pray together, for about an hour.

Each student is required to do a year of practical service in one of our local churches in PNG, or a year at our extension campus in Port Moresby, after two years of intensive teaching at the Highland's campus. This practical period trains, corrects, and helps them to see, the areas that need more nurturing and shaping. When they return to the main campus for the last year, they work to improve in areas that are lacking.

Combined Activities

We have combined church services on Sundays, Tuesdays, and Fridays. Normally we have outside speakers for the Friday fellowship.

Once every two terms, the college schedules a week of revival meetings, where a special speaker is invited to speak on a given theme for a week. Normal classes are held, but students are given lighter workloads.

Others

The college administrative committee approves the use of college facilities to run Nazarene youth camps, pastors' conferences, youth conferences, Sunday school, and some other church-related meetings. Students are encouraged to participate, and have first-hand experience, in seeing, preparing, running, or even participating in, these meetings.

Once in a while, students and staff have sporting events with other colleges, or training institutions, like CLTC, Kudjip Hospital, etc.

Conclusion

To conclude, I would like to say that we, as theological institutions, have a God-given mandate. Let me sum up what I wrote in the last few pages.

The subjects that are taught should be seen as inter-related, meaning one can be used, or interwoven, into other subjects, to solve problems, and enhance its usefulness. Each should not be seen as an entity of its own.

Our main aim should be to prepare the whole person (intellectually, socially, and spiritually). They should graduate as mature persons reflecting a Christ-like life, wherever they go and minister. The college should first meet the PNG churches' immediate need, and later train persons, who are looking for a religious education.

Our whole educational program revolves around God, and His Word, thus grounding students in the church's main doctrines, and the Bible. The graduates should live in the world, but are not of the world. They should be the salt and light of the world.

Each Christian has a God-given mandate to preach, and make disciples, that is to say, that Christians should change the world, and make it a better place, in which to live. Only persons, who are Christ-like, will change the world. We have too many, who are making the world a terrible and godless place to live.

Finally let me share with you a portion of my graduate's poem, titled. "Recycled in Ningi".

"What have we trained you to be?
A big boss? No!
A big man after graduation? No!
You have been recycled to be a servant of all
Be a nobody in the church, the silent one.
But the anointed one with a sacred message.

"The greatest among you must be the servant of all
Love God with all your heart, mind, soul, and strength.
Love others with the same standard as you love yourself.
Take up your yoke, and learn from Jesus, the Supreme Commander,
Not forgetting your elders, and your seniors.
God's ambassadors on earth, angels in flesh.

"Be a good example, in word and deed.
Be a doer, and not a hearer, of the word.
Live the holy life, uphold the call.
God will empower, and will go before you.
You are no orphan, but a King's kid!"

THE ROLE OF THE HOLY SPIRIT

Kudud Natru

More than ever, in the history of the Christian church, we are experiencing forces, through printed pages, and organised crusades, through street preaching, and group evangelism, calling for renewal, even in Christian communities. Many Christians in mainstream churches are leaving their denominations, as a result of the call. Rebaptism, experience of spiritual ecstasy, speaking in tongues, clapping hands while singing and dancing, following the rhythm of the music in songs, are among many of the things emphasised as true signs of spiritual experiences that are very necessary for one to have as a Christian. Moreover, some of the hospital regulations of one's own physical health are incorporated into the theological dogma, as obvious signs indicating renewal; for example, no smoking, or chewing *buai*. It is sad to see Melanesians, who have joined sects, spitting on their culture, in which they have lived for years, and have been moulded. Can we say that we are now witnessing a genuine scene of the renewal experiences?

On the other hand, there are those who criticise such activities, who claim to be Christians, for they have been baptised, either as infants or adults, and who go about their normal church life. It seems that very little attention is paid to the deterioration of certain aspects of their Christianity. For example, Lutherans, in many congregations on Karkar Island, are becoming lazier and lazier in their worship life. As a result, there is no enthusiasm in many individual Christians, when they gather together to worship. Would it sound sensible for us to say that these people really need renewal? If our answer is yes, then does that mean that we have to rebaptise them, or look for a good musician, to provide them with good music, in order to wake them up in their worship? Should they leave their churches, and do everything that we have mentioned above, which is now being emphasised everywhere, and by every means possible, in order to be renewed.

What is renewal then? In the *Oxford Advanced Dictionary*, some of the meanings given to the word "renewal" are: "new, put new life or vigour into, restore enthusiasm, say or do again, replace with the same sort of thing". Some more meanings, found in the *Chambers Twentieth-century Dictionary* are: "to renovate, to transform, revive, to begin again, to repeat, to be made new".

If we are given a choice to select from these meanings, and to pick up what we reckon to be meanings that are relevant to our understanding of our special use of the word, in our context of discussion, I would pick such meanings as, “to put new life, or to be made new”. Another meaning to consider would be, “to transform”. Renewal, in our spirituality, may be better understood with its twofold meanings.

Firstly, it can be used when referring to our baptism as an initial step into Christianity. It is in our baptism that the new has been given to us (Tit 3:5). We can say that, in our baptism, we are being renewed, either as infants, or adults. We believe that the Triune God acts in grace, in our baptism, to renew us, and He makes us a new people (1 Peter 2:10). He saves us from our heathen world, and put us into the light of Christianity.

Secondly, the word “renewal” can be used to describe a change in a person, who is already a confessing Christian. In fact, renewal is used, more in this sense, than the former one. Charismatic movements make a big thing of renewal, in this second sense. More focus is made on the Holy Spirit, and His work, in converting a person. Thus, if you ask, today, of renewal, people would not be thinking about their baptism, but would simply refer to the Pentecostal view of such experiences, with its signs.

I think this twofold understanding gives us an answer to our question of what we mean by renewal. Both views can be accepted as appropriate meanings of the term, as understood in its theological perspective.

We know, from scripture, that it was the Holy Spirit, who established the first church of Jesus Christ in Jerusalem, among those, who attended the feast of Pentecost (Acts 2:42-47). These first Christians formed a small community, in which they engaged themselves in close fellowship with one another. They shared their belongings with one another, and they regularly gathered together for the breaking of bread. They maintained peace and harmony among themselves, for the sake of the gospel. No wonder, from time to time, we find ourselves longing to return to the early church, which first enjoyed zeal and fervency.¹

Too often, when we talk about renewal, we unconsciously wish to have some of these experiences, seen to be taking place in our various churches.

¹ V. C. Pfitzner, *Led by the Spirit*, Adelaide SA: Lutheran Publishing, 1976, p. 9.

When we start imagining about how things were like at the very beginning of the Christian era, we seem to forget that there is never a perfect church. In its first day, as a new people of God, it, and its members, Ananias and Sapphira, who, being tempted, lied to the Holy Spirit.²

It is confusing, today, when talk about renewal leads to one condemning the sacramental and liturgical practices in the tradition of our churches. You might hear them saying something like this: "liturgies and sacraments hinder the Holy Spirit from conducting renewal in our churches". Of course, it is true that, in some of our congregations, coldness is experienced in the worship life of the people, either as individuals, or as a worshipping community. At least, that is the situation I know of in the Lutheran church. To these congregations, renewal means joyous worship, and lively gospel proclamation from the pulpit, etc. However, real spiritual growth can be over-looked, when we contemplate such expectations.³

Faith in the Triune God is a process of growth. We should take a look at parables in the scriptures to understand this particular aspect of our Christianity. Different parables have a specific picture, to illustrate the kingdom of God, which involves our faith, and God's gracious activities in our lives as Christians. Parables, like that of the mustard seed and the growing seed, recorded in Mark 4:26-34, implied the role the Holy Spirit played in growing that faith, which God has cultivated in us, through our baptism. Little notice is taken about the growth of these seeds. There is no sudden result reported about it. Therefore, renewal can be understood as an experience in the whole process of the growth of our Christian faith, brought forth by the Holy Spirit.

It is true that Christian faith is more than intellectual assent to a series of doctrinal propositions, it also means trust, a personal relationship with God, and with Christ, which involves the experience of grace.⁴

In the above quotation, one thing is clear, Christian faith is a process of growth. We can analyse the charismatic view of renewal, which is different from what we have just said. To them, renewal substantiates the truth and reality of

² Ibid.

³ Ibid., p. 11.

⁴ Ibid., p. 21.

faith. More emphasis is made on Christ, found in the personal and private experience, rather than Christ, found in the word.⁵

In the Bible, it is plain that the Holy Spirit is sent to make Christ, and His redemptive work, more clear and real to us. Without Him, the foolishness of God would remain senseless to us, as long as we indulge in our own wisdom (1 Cor 1:25). The Holy Spirit, who is sent by Christ to sustain, and grow, His church, has a role to see that we gain insight, and grow in the knowledge of what God has done for us, through Christ. The Holy Spirit is not sent to talk about Himself. Jesus made this clear in John 16:14 (NIV): “He will bring glory to me by taking from what is mine, and making it known to you.” The doctrine of justification (or how God put man right with Himself) is a phenomenon that is very difficult to accept, because it does not fit with the Melanesian practice of reconciliation. The Holy Spirit is the one, who helps us to grasp the essence of this phenomenon.

Renewal must not be taken as an isolated experience, which is completely cut off from our initial baptism. However, I would not deny, too, that, whenever God sees a need, in relation to our spirituality, He would grant us a jump in our growth, depending on the situation, with which we are confronted. For example, during the Second World War, indigenous evangelists in the Lutheran church in Papua New Guinea, with not much theological education, vehemently preached the gospel to their fellow brothers, who were hiding in caves. Because of the war, this was done in the absence of their Western missionaries, who left prior to the war. That zeal, that strength, that understanding, and that joy in serving, suddenly lifted them up, and shot them out in their own rugged mountains and valleys to proclaim the gospel.⁶ For the Holy Spirit is not limited to formulated systematic procedures. That rarely happens. We must also understand that the Holy Spirit is never manipulated, to fulfil human expectations. He moves and does things according to the divine plan.⁷ Paul was an orderly man (1 Cor 14:33, 40), whose conversion was very dramatic. He was not emotional in his worship, instead he advised Christians to worship in an orderly way.

“Led by the Spirit” means being open to ideas, even if it means something new, or untried. It involves listening, lovingly, to one another, and earnestly

⁵ Ibid.

⁶ Dr Kigasung, “Notes on the History of Churches in PNG” (lecture notes), Lae PNG: Martin Luther Seminary, 1994.

⁷ Pftzner, *Led by the Spirit*, p. 20.

seeking truth, too. It also means pinpointing dangerous errors, and accepting correction.⁸ All these take place, in the whole growth process of the church. Renewal means gaining new insight and understanding, as the Holy Spirit paves the way for it, which, in turn, influences our thinking processes, and our activities. Experience of any kind, in the name of the Holy Spirit, must be screened, in the light of sound scriptural doctrines. This is because spiritual experiences, or, more appropriately, contact with the divine, or supernatural, world, through ecstasy, or some other metaphysical experience, are a phenomenon claimed by many cults and religions throughout the world, from ancient to modern times.⁹ Billy Graham, in his little book, *Billy Graham Talks To Teenagers*, wrote that, “The supreme task of the church is not revival, but to preach the gospel to every creature.”

Living and studying in a theological institution for almost six years, and going through various experiences, including the spiritual aspect of them, enables me to respond positively to the question of the possibility of renewal in the theological training campus. Students of theology are in a very risky position of making the study of scripture become knowledge of their mind, rather than their whole being. Martin Luther once said, and I quote: “Theology, for me, was not just mere inscription on the wall, but it engulfed me, and influenced my very being.”¹⁰

We know, from what we read about Joseph Stalin and Charles Darwin, that they were former seminarians, who, in the end, denied the truth of scripture. It is true, of course, that students of theology, and their teachers, are using their mind most often to analyse different schools of thought, in a systematic fashion, rather than letting these thoughts influence them. I think it would be interesting for us to visit each of our theological institutions, and spend at least sufficient amount of time, in order to acquire better knowledge of the everyday life of the particular campus, while paying special attention to the spiritual growth of those who are studying there. Only then can we propose something for them, like: “you need renewal”. In training centres, where strict regulations are monitored, it is awkward to talk about renewal. In such schools, students might be participating more actively in all aspects of campus life, than those students of institutions, which allow freedom. But, if such smart behaviour is forced by the

⁸ Ibid., p. 14.

⁹ Ibid., p. 21.

¹⁰ C. F. Walther, *The Proper Distinction Between Law and Gospel*, St Louis MO: Concordia Publishing, 1981, p. 29.

awaiting disciplinary action, then the picture is not very clear for us, on which to make any comments. Another important thing that we must always take into consideration is the theology of that particular church, which guides and directs all activities on the campus.

Lastly, do we have to make any preparation for renewal to take place? Is renewal a quest for the Spirit? When we recall the conversion of Paul, and the call the disciples received from Jesus, we would see that God's act is not manipulated by any preparation. Paul was confronted suddenly, in God's own time, and place, while the disciples were called, when they had not made any preparations at all. Repentance, in anyone's heart, is only possible by God's grace (Rom 2:4, Tit 3:5, Is 4:31). Charismatic literature makes much of the precondition, which must be made before the Spirit can be received. Acts 1:4 is often used to show the necessity of waiting. Since renewal is the task of the Holy Spirit, we might be thinking in that line of making preparation. We are not commanded to make correct psychological, or spiritual, preparation, as a precondition for the Holy Spirit to come to us.¹¹ Even if we still hold onto the text, and argue our point on it, showing the necessity of waiting, we may put the command, given in it, alongside that, which is found in Matt 28:19. Christ Himself gave the command, and all they did was to follow it, and He Himself acted in it, as He promised, to accomplish His purpose. These disciples, themselves, did not propose any of those ideas. As I said earlier, the Holy Spirit is God's free gift. Thus, His coming cannot be manipulated, induced, or turned on, by what men do. The Holy Spirit is never to be earned. So, renewal is an activity, which He alone will initiate, whenever He sees the need, so that the church may continue to grow and flourish, in spite of sin, with which we live, in this world, while we wait, with hope, for the Lord to return to take His redeemed, and renewed, church away.

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¹¹ Pfizner, *Led by the Spirit*, p. 47.

THE ROLE OF THE HOLY SPIRIT IN RENEWAL

Lois Lobos and Peter Martin

I cherish this moment to share with you some of my reflection on the role of the Holy Spirit in renewal. A renewal of theological studies must help us find the way to effectively follow and serve the Lord. The Holy Spirit must be our source of light, for direction in this renewal.

I will present my paper in five areas. Firstly, I will clarify the meaning of the word “renewal”, as a process of change and growth. Secondly, I will speak of “the role of the Holy Spirit in bringing, and sustaining, renewal and growth”. Thirdly, I will try to answer the question, “Is renewal possible on a theological training campus? Fourthly, I will discuss some suggestions on ways to prepare for renewal, and, finally, I will end my paper with some concluding remarks.

It is important to know who the Holy Spirit really is, in order to understand His role in renewal. The Holy Spirit is the third person of the most-holy Trinity. He is the Spirit of God the Father, and of Jesus, the Son. He is the Spirit of Truth, and another advocate. Jesus calls Him the Counsellor, the Intercessor, or Advocate (John 14:16; 16:5-15).

What Do We Mean By Renewal?

Renewal is a process of bringing up to date, or revitalising spiritual life, according to the needs of the modern times. This same idea of renewal can be attributed to the renewal that must take place in our theological schools, according to the modern changes that are taking place in our local communities, and in the world at large.

Renewal also means an earnest desire “to make new again” one’s commitment in faith. This means there is a legitimate change of attitude in the life of a person towards new life, and growth in faith.

Renewal does not mean, primarily, a turning away from something, but a turning towards something. Jesus asks us to be turned around, to let the dynamic power of the Holy Spirit into our lives, to open ourselves to His

influence. We must let the Spirit well up from within us. This is an image used by St John. We are asked to let the life-giving waters in us rise, and bring us to life (John 4:14).

Renewal is a transformation of our spirituality. This means renewing our life, in conforming it, more and more, to the image of Christ. Then we will realise, gradually, the transformation of our society, by giving birth to the new humanity in Christ.

In this process of renewal, we work together in faith, and seek to discern the movements of the Spirit, fathoming the depth of love, and the demands of life, in the situation of pluralism.

In this renewal, we must share, and contribute, as a means of fellowship and solidarity. The special presence of Christ, in gathering us together, here gives us more strength. We must be determined that the Holy Spirit is illuminating, and guiding, us for a better change in our theological schools.

The Role of the Holy Spirit in Bringing and Sustaining Renewal and Growth

Christ Himself has mentioned the role of the Holy Spirit, in bringing, and sustaining, renewal and growth. He presents the Holy Spirit as the Counsellor, who will teach, and bring to perfection, our life in the world. He said, "He will guide you into all the truth" (John 16:13).

How does the Holy Spirit carry out this role? Through His action in our world, He sanctifies, and accomplishes, a process of true growth in humanity, both in individual and community life. He animates, purifies, and strengthens those noble longings, by which we strive to make life more human, through the modern progress of civilisation, culture, science, technology, and other areas of growth.

One of the hidden roles of the Holy Spirit, in bringing, and sustaining, renewal and growth, is that he constantly succeeds in penetrating into our innermost being: into that sanctuary of our conscience, where he continuously radiates the light and strength of new life, to be achieved in total freedom.

The role of the Holy Spirit, in bringing, and sustaining, renewal and growth, stems from the fruit He produces. The clearest description of the work of the Holy Spirit has been given by St Paul, who said that the Spirit produces

“love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (Gal 5:22). Qualities, such as these, are ideal in every walk of life, and in all circumstances; specifically at home (with parents, brothers, and sisters) and at school (with teachers and friends).

The prophet Isaiah has also attributed some special *gifts* to the Holy Spirit: “a Spirit of wisdom and understanding, a Spirit of counsel and fortitude, a Spirit of knowledge and fear of the Lord” (Is 11:2).

St Paul is right in saying: “Since the Spirit is in our life, let us be directed by the Spirit” (Gal 5:25). So, the role of the Holy Spirit, in bringing, and sustaining, renewal and growth, is ultimately associated with our lives. Part of this role is to ensure that we effectively preach the transmission and spreading of the good news of Christ. In one way or another, He will convince the world about sin, righteousness, and judgment (John 16:7).

Is Renewal Possible on a Theological Training Campus?

Renewal is possible on a theological training campus in three ways.

1. A theological training campus is to be an instrument of spiritual renewal, since it is the centre for the interpretation of the word of God.
2. Theological studies must reform the external life of the particular church, since the church is primarily made up of persons, who become, in time and space, what God intends them to become. Through the action of the Holy Spirit, the church takes shape.
3. Theological decisions and methods, their renewal and reform, must correspond to the needs of the time. It should reflect the way its members live the gospel, in response to the signs and needs of the time.

Preparation for Renewal

We must have a vision for renewal in our theological schools. Unquestionably, the process of preparing for renewal is more important than the activities that follow it. The most effective preparatory stages for renewal must come from these areas: preparation through education; preparation through practical training; preparation through formation; preparation through

Bible schools; preparation through catechists; preparation through associations; and preparation in anticipation of the year 2000. It is then the wide and active participation, on the part of theological students, that renewal will occur.

This preparatory phase may extend over two or three years. It may open with sessions for listening and gathering ideas. For instance, renewal should be directed towards relationships, in our personal devotional life, and the college community. When this is done, it may extend to renewal in classrooms.

Conclusion

Finally, we must, once again, be assured that the Holy Spirit is enlightening us, along this process of renewal and growth. We must also be generously attentive to His call for change. Through this renewal, we must be assured that the Holy Spirit is encouraging us to reflect on the meaning of our faith, in the context of the whole fabric of our society, in which our churches, and we, exist. This renewal in our theological schools calls for an up-to-date change of heart in the interpretation of our faith, in relation to changes of human values that are taking place in our society.

FRUSTRATIONS OF THE DEVOTIONAL LIFE

Bryan Heil

To many Christians, the idea of “devotions” conjures up images of chores to be completed, and rules to be followed. One woman put it this way: “It sounded like a good idea . . . but, to be honest, I tried it once, and I was bored stiff. I don’t seem to be spiritual enough. I don’t know if I will ever be.” Many believers struggle to have consistent personal devotions. They try devotional books, or read-through-the-Bible-in-a-year programs. But often, they fall into a predictable pattern: they enjoy; they struggle; they give up. Then they start up again, only to fail once more. It is a process that produces an inordinate amount of guilt in the lives of countless Christians. Many have given up the whole idea of devotions, or concluded they are unnecessary.

This may be true in the church at large, among ordinary lay people, but what about in the context of an institution of theological education. Surely, among these highly-motivated, God-called, young men and women, the consistency of personal devotions should be marked higher. I have made no objective study of all theological institutions in Papua New Guinea. I only have my surveys of students in my classes in one evangelical Bible college to go on, but, I suspect, that these students would be representative of many, if not most, of the students represented at this conference. These surveys show that the majority of our students come to Bible college without a prior existing practice of regular personal devotions. Furthermore, though most of these students acknowledge the importance of the practice of personal devotions, they do not have a grasp of what it would take for them to initiate such a practice in their lives.

In this paper, I will address the issue of developing a devotional life among students at theological institutions. I hope to address some preconceived ideas that some of you may have concerning devotions. My goal is to help you think of the devotional life, not in terms of rules, but in terms of relationship.

I will start with a simple definition of “devotion”, so we have a common ground on which to start. For the purposes of this paper, I will define devotions as “times, in which we get to know God”. These times will usually involve prayer, and some form of Bible reading, but will not be limited to these activities.

The great 19th-century evangelist, Charles Finney, wrote extensively on the devotional life. He stressed that “devotions” are not simply something we do, but a way of life. He said, “Devotion is that state of the heart, in which everything – our whole life, being, and possessions – are a continual offering to God, that is, they are continually offered to God. True devotion must be the supreme devotion of the will, extending out to all we have and are, to all times, places, employment, thoughts, and feelings.” Finney further challenges us to picture, in our minds, the lifestyle of the ideal pastor. He is one who has a striking singleness of purpose that sets him apart from the ordinary man. All he does is for the glory of God, and, thus, could be labelled “devotional”. But this does not mean that the devotional life leaves out those activities, which we normally call “devotions”. On the contrary, it is these kinds of activities that put us in touch with God, and enable us to live this kind of single-minded life of devotion to God.

The life of Christ illustrates this level of devotion to God. In Mark 1:35, we read “Very early in the morning, while it was still dark, Jesus got up, left the house, and went off to a solitary place, and prayed.” In our first reading of this text, we are impressed with the fact that Jesus had a habit of rising early for time alone with His heavenly Father. But the passage becomes even more compelling, when we read the entire first chapter of Mark. Then we find out what a physically-, emotionally-, and spiritually-taxing day He had just been through. He started off the day teaching in the synagogue, which was followed by casting out a demon, and healing Peter’s mother in law. We find Him still at work after the sun goes down, with the whole town gathered at His door, healing many, who have various diseases, and driving out many demons. It is the morning after this hectic day that we find Him rising before sunrise, to be alone with God. I think we must conclude from this that a real need was met in Jesus’ life by His devotional time. Many people misunderstand devotions, as being something that drains energy that could be put to better use elsewhere. But the opposite is actually true. Jesus found the practice of rising early to meet with God to be energising, enabling Him to meet the challenges of another busy day.

To help our students find ideas that could help them develop their devotional lives, we turn to 2 Peter 1:3-8. “His divine power has given us everything we need for life and godliness, through our knowledge of Him, who called us by His own glory and goodness. Through these, He has given us His very great and precious promises, so that, through them, you may participate in the divine nature, and escape the corruption in the world caused by evil desires.

For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For, if you possess these qualities, in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.”

These verses show us that spiritual growth is a process. A rich devotional life will not happen overnight. Just as a baby does not begin his life driving a car, or playing rugby, so a fully-developed devotional life will not spring to life immediately. Many of our theological students will be starting with no pre-existing devotional habits. They must not be made to feel that they must tackle too much in the beginning. They should be encouraged to set moderate, achievable goals for the time they spend with God in the beginning, and allow the time to grow, as they grow spiritually.

In these verses, we have the promise that we can “escape the corruption in the world caused by evil desires”. We must encourage our students that God wants to be in relationship with us, even more than we want to be in relationship with Him. As a hunger for God begins to grow in the lives of our students, God will draw them close to Himself, and help them overcome their evil tendencies, of which we might include the laziness that so often keeps us away from our times alone with God.

Building a devotional life is like building a house. You do not start with the roof, and build your way down. You start with the foundation, and move upward. You do not expect to build a complete house on the first day. You start with each day’s task, and complete it. Then, the next day, you build on what is already there, realising that, one day, you will have a finished product to live in and enjoy.

In conclusion, if you find yourself frustrated with your devotional life, you’re not alone. Many other theological students in Papua New Guinea share that frustration. But that frustration should not be seen as a sign of weakness. Rather, it should be looked at as a sign of unfulfilled spiritual desire. You want to know God better than you do now. Remember the caring, Father heart of God. He is always willing to meet us where we are, and move us on to deeper things.

RENEWAL AND THE CLASSROOM

Rau S. H. Vetali

Introduction

Any student that sets foot on any theological education field should, himself or herself, experience renewal. Even before entering into the theological education arena, one should have already experienced God's changing power in his/her life.

The role of theological education is to equip one in God's mission, and to deepen one's newly-found Christian faith towards maturity.

There are two particular areas I wish to share in this paper concerning renewal and the classroom.

1. Personal renewal among students and staff; and
2. Classroom renewal, through students and staff.

Personal Renewal

“For me to live is Christ, and to die is gain” (Phil 1:21)

This is a personal statement of faith. The most important thing, in the whole process of renewal, is for one to experience, and practically live, a kind of life that is buried in the life of Christ. Becoming one, who would confidently confess that Christ is in total control of his/her life, and, practically, show that confession in his/her daily lifestyle.

Among Students

Renewed Christian life, among students in theological educational institutions, is very important. Student life on campus should reflect Christian renewal. This should be seen in their life together, in sharing of both material and spiritual wealth.

Students living together in theological colleges should be seen as living real lifestyles, rather than experimental types of lifestyle. Renewal of the student should also be a shared vision, rather than one's own vision and struggle.

Among Staff

The practical lifestyle of the staff, in theological college life, is of great importance.

Renewal among the staff can have a lot of influence upon student life. Renewal through the staff, either through classroom lectures, or community life, can only be seen in reality, when the Holy Spirit of God is at work.

The lectures presented in the classroom are supposed to activate renewal. The staff should also share any vision for renewal. At the same time, it is true that God cannot be limited by our college structures. Each individual staff member should experience renewal before there can be campus renewal.

The college's student body, as well as the staff body, is made up of many persons. In these two separate bodies, there are individuals. For these bodies to experience renewal, there must first be individual renewal.

Classroom Renewal

Every lecture that is presented in the classroom should be able to activate renewal. Classroom renewal should not only be for students, but for staff as well. It is good to fill one's mind with a lot of theological knowledge, but what good is it, if one does not live it out, practically – in real life?

Through the Students

The influence of student renewal on campus can travel through student-to-student and student-to-staff contact. One student can openly talk about personal renewal, experienced in his/her life, through classroom lectures to fellow students and the staff.

But the question I have often had trouble with is: How many of one's fellow students, and the staff, would be willing to share in one's renewal and vision?

Through the Staff

The staff are supposed to be channels of renewal, through their personal lives, and lectures presented in the classroom. Seriousness of renewal can be effective upon student life, if the attitude of the staff is serious. I believe that, at times, we have some kind of attitude problem towards renewal.

THE ROLE OF THE HOLY SPIRIT IN RENEWAL

Kore Wai

The Work of the Holy Spirit in Renewal is What We Need Today in Our Lives and Schools

When God created the heavens and the earth, all were perfect, even man/woman, created in His image.

When man listened to Satan, and disobeyed God, sin entered the world, and spoilt everything that God had created that was good. Relationships were broken:

- (a) Spiritual – man and God Gen 3:8-10
- (b) Psychological – man himself Gen 3:7
- (c) Social – man and man Gen 3:12-13
- (d) Creation – man and environment Gen 3:17-19

Because of this, God, in His grace, worked to bring the creation, and His image, back to Himself. He would use the life of Jesus: Gen 3:15.

Definitions of the Term “Renewal”

For spiritual renewal to take place, it must begin with conversion, being born again, and bring back to life the spirit that was spoiled (John 3:3, 5, 7). Jesus said, “I am telling you the truth: No one can see the kingdom of God unless he is born again” (GNB).

The act of transforming one’s life, leaving the old nature, and putting on the new life given by Jesus, in His grace. It is a free gift that one has to receive.

Eph 2:8-9: “For is it by grace you have been saved, through faith, and this not from yourselves, it is the gift of God, not by works, so that no one can boast.”

2 Cor 5:17 “If anyone is in Christ, he is a new creation, the old has gone, the new has come.”

So, conversion is the number one mark for a Christian life. Only the Holy Spirit can bring this about.

Spiritual renewal is allowing God to daily take control of our lives, allowing Jesus to be the Lord of everything, and, in all circumstances, allowing the Holy Spirit to guide us, and work in our hearts and lives. Then it should show in outward practical living. It should have an impact on our relationships, which have been spoilt:

- (a) a spiritual desire to love more;
- (b) taking control of ourselves – Jesus is the Lord of my life;
- (c) with others – socially: do to them as Christ has done to me;
- (d) be responsible to care for, and be good stewards of, God’s creation.

But, if it’s not so, then we need to be revived, or renewed, that is, to make it new again, refreshed to the nature of the spirit, allowing, and desiring, God, the Holy Spirit, to transform our mind, spirit, and every aspect of life.

Nehemiah, a man who had a heart for the city of God, seeing it in ruin, humbled himself, cried out to God, called the people together, risked his life, and rebuilt the walls of Jerusalem. With God, they finished the work.

The gospel has power to change the lives of other people, but it must be experienced in my life first, so that I can talk from reality, and not from uncertainty, or with a duty to fulfil.

The Holy Spirit is God, and He is Working Today: He Can’t be Seen with Eyes

In the life of the early church, when the Holy Spirit came upon them (Acts 1:8), it changed the whole of history. The disciples experienced power, and, in Jerusalem, 3,000 believers came into the church. The gospel later moved to Judea and Samaria. They were bold enough to stand against the authority, obeying God, rather than man (Acts 5:29). The Holy Spirit moved to the Gentiles (Acts 8:4), and to the ends of the world (Acts 13).

Paul, with his calling, and conversion experience, served God, as the Holy Spirit led his life. He wasn't following a structure, or a system, but real life experiences with the work of the Holy Spirit.

The life of a true disciple is one that bears fruit (John 15:8).

- (a) Fruit can be good deeds, what we do to help others (Matt 5:16);
- (b) Fruit of the Holy Spirit, in terms of a desire for a godly character, are: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-23). These were all seen in Paul's life. Why?

"I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me" (Gal 2:20).

It is the knowing, being, and doing that all come together to accomplish our given goal, the great commission (Matt 28:19-20). "And this good news about the kingdom will be preached through all the world, for a witness to all mankind, and then the end will come" (Matt 24:14).

Our mandate is to preach the good news, as a testimony to the world, before the end of world.

The work of the Holy Spirit in a believer's life is to bring renewal, change him from one degree to another, to become more like Christ. "In view of God's mercy, offer your bodies as a living sacrifice, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your minds. Then you will be able to test and approve what God's will is, His good, pleasing, and perfect will" (Rom 12:1-2).

Rom 6:14 A spirit-controlled person will not allow sin to be his master. God requires each Christian to live a quality life, a life with determination, to do what is right.

Tit 2:11-12

1 Tim. 6:6 In God's grace, say "no" to ungodliness, and worldly passions, but live a godly life, with contentment, upright and self controlled, in this present life.

1 John 1:9 If we sin, then confess, God's promise is to forgive, cleanse, and purify us from wrong doings.

The Holy Spirit continues to work in us all:

- (i) John 14:16 Comforter
- (ii) John 14:17 Truthfulness
- (iii) John 14:26 Teaches us all things about God
- (iv) John 15:26 Testifies about truth
- (v) John 16:9 Reproves the world of sin, righteousness and judgment
- (vi) Acts 1:8 Power to do God's work
- (vii) Acts 4:31 Preach with boldness
- (x) Rom 5:5 Love for God
- Rom 8:26-28 Praying and intercession

Conclusion

God's desire is for His image in us to be restored, through conversion, and to allow His Holy Spirit to work in our whole being: the knowing, being, and doing, aspects of our relationship with God.

The work of sanctification continues each day, to make us more like Jesus in our character. The Holy Spirit enables us to live a godly life; to be a light, and draw all men unto Jesus. The Holy Spirit is the only one we need to do God's work in this world.

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